EDITOR'S FOREWORD

AS announced in our last issue, we are giving considerable space this month to Africa. We are obliged to leave many things unsaid and much undone; yet we hope that our readers will catch from these pages a glimpse of our three mission fields in Africa, the problems faced by the missionaries, including the great race problem itself, and the steps forward that are being taken toward the Christianization of the Bantu tribes for which we are responsible.

RACIAL friction and racial jealousies have grown in the world at large during the last half century. The colored races of all sorts and descriptions are becoming increasingly impatient, and either a new era of understanding must come or else the white race will ultimately find themselves overwhelmed. This seems to be the deliberate conclusion of numerous students of the question. All the more then should we enlarge our equipment and broaden and deepen our contacts with the negro race and the European in Africa.

EMPHASIZING the race problem, as well as other great questions of the day, are several books that are reviewed in this number. We call attention particularly to Dr. Patton's review article on Mr. Oldham's book. No greater authority lives on the subject treated than Mr. Oldham of London.

MRS. AMY B. COWLES of the Zulu Mission has written for us a series of illuminating stories that have grown out of her observations and experiences in South Africa. The first one tells the story of a Zulu Christian leader for whom every one has respect. We publish it here under the title, "The Church Opening at Dweshulas."

THE September number of the *Herald* is receiving encouraging comment, and sometimes the interest aroused is being expressed in dollars and cents. A very gracious deed is to be recorded on the part of Dr. William Chamberlain, Secretary of the Board of Foreign Missions of the Reformed Church. He recently sent in his check toward the proper closing of our fiscal year "in the hope that this drop in the bucket will be one of the many that fills it to overflowing to the great relief and the strengthening of the great work of the American Board in the wide world." The occasion for this contribution by a leader in another communion is expressed as follows: "As one of the faithful readers of that remarkable missionary magazine the *Missionary Herald*, which has preserved its separate life through so many decades and whose bow still abides in such strength, I am moved to send a response to the 'Final Word' in the current number."

WE realize that as the Treasurer's books have closed we cannot hope to secure any more contributions for the fiscal year; but it may occur to some who see these lines that a subscription to the *Missionary Herald* is always in order. We need your help not merely toward meeting the cost of producing the *Herald*, but also toward increasing the circulation of a magazine devoted to a world cause.

THE MISSIONARY HERALD

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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WHY WE ARE THERE

MISSIONS may be the main *School-agency* in Africa, but they are far from being the only *Educators.* Every white man in Africa is an educator of one kind and another; and the education thus given is of an amazingly varied order.

Black and white are increasingly touching each other. Whether Christian Missions remain in Africa or not, this contact will go on. Its effects will multiply, and the unsettlement of the African people will proceed unchecked — unless and until some resettlement on a lasting basis is arrived at. It is over the nature of this resettlement and its speedy application that serious minds in Africa have their greatest anxieties today. As to what its nature must be there is indeed unanimity.

All who know Africa best agree that the only hope for the people lies in finding a new spiritual foundation for their individual and tribal life. The old moralities were poor enough in all conscience, often terrible beyond words, but there was something good in them, some spiritual loyalty or influence which helped to keep men from going to the very worst. Today that spiritual base for such morality as existed is gone; and a dangerous transition stage, in which negations rule, has come.

Not, in the main, let it be said again, through Christian Missions, but through the inrushing flood of Western civilization with all its accompaniments, good and bad. *What is effecting the most profound change in the native,* writes Maurice Evans in his able book, "Black and White in South Africa," *is his contact with the white man at all points, and this change is proceeding with ever accelerated speed. The fundamental differences between these changes and those wrought by the missionaries are that, in the former there is little building up of any salutary influence to take the place of the old wholesome restraints, whilst in the latter religion and morality are inculcated, and replace the checks weakened or destroyed.*

No more convincing evidence of the soundness of the above statement could be adduced than the fact that the judgment which it passes on Christian Missions has been completely endorsed by the South African Government, which today is awake as never before to its own duties, and to the African's rights. It notes with anxiety the disruptive process in native life; it seeks the remedy and finds it — *in the work of Christian Missions!*

Education the African of today will have. Religion he must have. Christian Missions supply both and in them lies Africa's best hope.

J. N. OGILVIE, D.D.

From his new book, *Our Empire's Debt to Missions,* Hodder & Stoughton, London, 7/6 net.

THE CLOSING OF THE AMERICAN BOARD'S FINANCIAL YEAR

Many of our readers will be looking for the earliest word regarding the outcome of the fiscal year of the American Board ending September 1. The year has closed with a deficit of $20,308.87. This would seem to indicate a rather discouraging outcome were it not offset by the fact that it has been possible to reduce the former indebtedness of the Board by an amount considerably larger than the deficit on the year.

Our readers will recall that early in the year the Prudential Committee voted to apply a maturing conditional gift of $50,000 on the old indebtedness. To this it was possible to add certain smaller gifts designated for the debt, so the total was $50,688.29, bringing the old debt down from $180,039.94 to $129,351.65. To this now must be added the deficit on the year just closed as stated above, leaving our present indebtedness at $149,660.52. It will be seen, therefore, that while we are behind on the year, we are ahead on the longer account, and that the net result offers not a little encouragement to the supporters of the Board.

We should call attention, however, to the fact of the disappointing showing made by the churches, they having fallen off $8,030.91 as compared with the year before, while individuals have fallen off $47,161.22. Were it not for the unprecedented amount coming to our Treasury from matured conditional gifts, the year would have ended most disastrously. This is a situation for the churches and the individual friends of the Board to take most seriously to heart.

A fuller statement will be made at the Annual Meeting and in the November number of the *Herald*.

ANNUAL MEETINGS

We refer our readers to what is said in the Home Base sections on the coming Annual Meetings of the American Board, the Woman's Board of Missions, and the Woman's Board of Missions of the Interior. We will name here, however, the dates and places of the three meetings:—

A. B. C. F. M., Central Church, Providence, R. I., October 21–23;

W. B. M., Center Church, Hartford, Conn., November 12–14;

W. B. M. I., Rogers Park Congregational Church, Chicago, Ill., October 28–30.

CHINA'S LATEST CALAMITY

Once more China is being deluged with flood and over an exceptionally huge area. Cabled press reports indicate that all the seaboard provinces are affected from Peking at the north to Canton in the south. Letters from American Board missionaries have for some time voiced premonitions of the trouble; now the details of the disasters are beginning to come.

The first to be received was from Miss Margaret Smith, of Tunghsien, addressed to the Woman's Board of Missions and dated July 20. The summer came on uneventfully, except that it was very dry and the crops were struggling. About July 1 heavy rains began. By the 15th of the month they were longing for the rains to cease as much as they had longed for them to begin; but it rained on. Gradually riding and even walking were out of the question and our people were shut into their homes. July 16, when in riding boots and raincoats they explored the compound, they found all the lower levels to be covered, the roads to be transformed into swift rivers broadening out into lakes, so that the hospital was left on an island. The bridge across the moat was two feet under water and the way into the city was blocked. It was a disturbing and depressing scene, not through fears for the mission compound itself, whose buildings were felt to be on sufficiently high ground to be protected, but because of the certainty that dikes were breaking on the rivers and canals around, that villages were suffering as the mud-houses fell and were swept away, and that another flood year had to be faced.

One cheering item of news was the discovery that while they slept in peace in the foreign houses they were delivered from a danger they had not realized by the enterprise and public spirit of the famous Christian General Feng Yu Shiang, who at nine o'clock on the evening of July 15 commanded three thousand of his soldiers to man the dikes on the east of Tunghsien; by midnight they had added three more feet to it and won a successful race with the water, which by that time was just over the 24-foot line, and would have flooded Tunghsien as it had the countryside to the east of the city. If this were a local situation it would not be so depressing, but when one thinks that Miss Smith reports only a single incident in a catastrophe which has affected many of the most substantial and populous provinces of all China, it is apparent what a loss of life and property has occurred and what widespread distress has to be faced. The call for relief is general now; before long we shall be getting the stories of particular situations and their bitter cry.

FLOODS ALSO IN SOUTH INDIA

Dr. Banninga of the Madura Mission reports a destructive flood also in its area. The Cauveri River, which rises in the western Ghats, rose in July to a height never known before at that season of the year. It seems the southwest monsoon was so strong on the west coast that part of the rain that would normally fall there was carried over the mountains to fall on the plains to the east. In Travancore also there was unprecedented rain. Whole villages have been swept away and at least one hundred lives are reported lost. The railway

lines have suffered heavily; in some places bridges have been cut on the main lines of travel, in others, large sections of railroad have been completely washed away, so that it will take months to repair.

At this time an Institute for trainers and supervisors of village school teachers was being held at Pasumalai under the conduct of Mr. W. J. McKee, of Moga, Punjab, who has been making notable development of rural education and the adapting of the project method to teaching in village schools. A large number of teachers from different parts of South India gathered for this conference had great difficulty in getting back to their homes in Travancore and Malabar. A special disappointment to our Madura people was the prevention of an anticipated visit from Dr. and Mrs. Zwemer, for whom a full program of meetings had been arranged, with the special hope of awakening new interest in work for Mohammedans. The interruption of railway service cut them off from Madura, so that they were not able, even by a detour, to make the visit in the limited time at their disposal.

At the time of writing fears were apprehended that some of the larger railway bridges might be carried away. Their loss would involve at least a year's time for replacement and cause very serious disturbance to all the life of the district, including the missionary activities. The losses and the sufferings are somewhat compensated by the fact that the unexpected fall of rain over the plains at this time has not only watered the fields, but filled the tanks, assuring a good crop of rice later on in the year. Yet this gain does not relieve the fact that widespread damage has been done and that hundreds of people have been left homeless and in desperate want.

WAR AGAIN IN CHINA

As we go to press (September 10) China's war clouds that have long lowered over the South and lately have rumbled about Shanghai have suddenly enveloped North China also, and are beginning to precipitate fighting on a national scale. Gen. Wu Pei Fu, military director for the Peking government, has been set to the task of suppressing the rival governors of Kiangsi and Chekiang provinces and their warring armies, while the redoubtable Chang Tso Lin, discredited but unrepressed war lord of Manchuria, is reported to be sending his armies toward Peking to strike General Wu in the back. If Sun Yat Sen were able to send up troops from Canton to join in the fray, China would have all her leading antagonists engaged; but Dr. Sun's fortunes are at present so reduced that he seems to be out of the running.

How serious and thorough a war is impending we are not yet able to determine. Our watchmen over there have been saying for a good while that it seemed inevitable before China settled down to the task of establishing a stable government there would be at least another civil war, and one that should plow deeper and more widely than the local and restrained conflicts that have occurred since the Revolution. Bad men are to be driven from the seats of the mighty; military governors to be overthrown, despoiled, made powerless; defiant provincial governments to be put down; a way must be cleared for patriotic, law-abiding and well-meaning men to take office with any hope of aiding China's development.

War is an abhorrent and blundering weapon to promote human welfare. It is apt to kill the wrong people; to uproot the wheat with the tares; to react to the disorganizing and demoralizing of life. Who of us that has lived through a war could be led to start another? But if war is on in China, at least we may hope that it will result in the wiping out of those false leaders whose lawlessness, tyranny, and greed have been working China's woe.

THE NEW YEAR BOOK

THE *Year Book of Missions for 1925*, representing the American Board and the Woman's Boards, will be off the press by the middle of October. Special effort is being made to include in this handbook of reference facts and figures bearing upon the Boards and their work abroad. It will give a list of foreign missionaries of the Congregational denomination arranged conveniently for use; full directions for reaching every missionary by letter or gift; helps for pronouncing unfamiliar words; and most important of all, a Prayer Cycle, beginning November 1, by which we shall all be enabled to unite daily in prayer in behalf of our missionaries.

The *Year Book* will sell for twenty-five cents, postage prepaid. It can be ordered of any one of the four Boards.

OUR DENOMINATIONAL ORGAN

WE learn that a special effort is to be made to increase the circulation of the *Congregationalist* during the week beginning Sunday, November 2. Needless to say, we are pleased with this news, and we most earnestly hope that special efforts will be put forth by our leaders generally toward providing this denominational organ of ours with those funds and with the moral support that it needs and deserves.

In a unique sense the *Congregationalist* is *the* denominational paper. No other periodical published within our Communion can claim this distinction. The *Congregationalist* alone is expected to reflect the length, breadth, height, and depth of the thought and life of our churches. That this is true has been growing increasingly clear. Not only have our National Council leaders, but also have our state superintendents and other men and women in positions of responsibility felt the necessity of getting behind the *Congregationalist* in such a way as to enable it to fulfill its real purpose as the organ of the Congregational churches of America. A practical expression of this vision and purpose is to be given during the first week of November, and we doubt not that much serious thought will

be given to the possibilities of this weekly and an increased effort made to plant the paper in every Congregational home in our land.

From the standpoint of foreign missions, it is vitally necessary that the *Congregationalist* be given the staff and funds required for the carrying out of plans that its management has toward a more adequate interpretation of our common work abroad. Frankly, we have been not a little enthused as we have thought over the plans evolved, looking toward the use of the *Congregationalist* not only as an organ of religious opinion, but also as a purveyor of news regarding our common missionary work in America and overseas. With increased subscriptions and with a proper subsidy, there is every reason for believing, according to our humble opinion, that the *Congregationalist* can be made the most comprehensive, interesting, and powerful religious weekly in the country. It has had a wonderful history; it is doing a rare work now, considering the limitations under which the staff has to work; and it can reach much higher ground still if properly supported morally and financially by the churches.

Has not the time come for the entire denomination to take up most seriously the problems of the *Congregationalist?* And what better time for this than right now? Let the week beginning Sunday, November 2, produce friends and funds for this common expression of our common work.

We say this without reservation: that one sure way of advancing the missionary cause at home and abroad is to extend the circulation of the *Congregationalist.* E. F. B.

THE WORLD WINDOW

Since the war, France has become duly conscious of her great Moslem empire in Africa. Strong efforts are being made to cultivate friendly relations between the Moslem leaders and the French people. We learn from a recent survey that a mosque and Moslem Institute are being built in Paris. The Paris Municipal Council offered a site for the buildings and granted a subsidy for their erection. At the ceremony of dedication were present the Envoy Extraordinary of the Sultan of Morocco, the Algerian and Tunisian Cahids, and the Minister of the Bey of Tunis, besides representatives of Turkey, the Afghan Ahmir, and the King of Egypt.

¶

News of first-class importance to the missionary world is the entrance into Afghanistan of Rev. D. M. Donaldson and Dr. Rolla E. Hoffman, missionaries of the Presbyterian Board at Meshed, Persia. This registers the partial opening, at least, of a land which has been absolutely sealed to missionary effort. As in so many instances, medical missions have proved to be the entering wedge. Several months ago we learned that these missionaries had been invited to visit Herat, over the Afghan border. The news is now published of the completed journey. The party received a cordial welcome by the Vizier, were given quarters in the caravanserai, and were at once besieged by patients, the doctor's reputation having gone before her through the kindly offices of patients who had visited her hospital at Meshed. The first day showed fifty patients and nine surgical appointments. Thereafter, Dr. Hoffman saw over a hundred patients every morning and operated each afternoon. The number of operations in one week was sixty-nine, including two stones in the bladder, seven cataracts, and dozens of entropions. Allowed to remain two weeks, they laid a basis of friendship and service which is bound to bring them back, perhaps for the purpose of establishing a permanent station at Herat, possibly sometime at Kabul, the capital. This from Mr. Donaldson: "That which is most impressive to me is the vigor of the people. In spite of the prevalence of terrible diseases, there is a racial virility that is felt in the spirit of the country. There is also a frankness of speech, a direct way of agreeing to or of refusing transactions that pleases the American taste after experience with other Oriental peoples. The Afghans are a people who are still free in spirit, who still have their morale, of whom we can have high hopes in the future."

¶

Mr. Yusuke Tsurumi, Japanese spokesman at the Williamstown Institute of Politics, explained the "grave consequences" that will follow the summary exclusion of Japanese from the United States, not in terms of war between the two countries, but on the ground that Japan may be forced into a communistic *rapprochement* with Russia and the discontented masses of Asia. It is a blow against democracy. Labor leaders in Japan are arguing as follows: "Such a movement would inevitably lead to the concentration of Japanese efforts on Asiatic combinations and weaken the forces that work for liberal and democratic institutions. The teeming millions of Asia will wake up one day from the silent slumber of centuries. Murmuring is already heard in Bombay, Canton, and Osaka. Who can deny that the guiding principle and policies of laboring people of Japan will wield an irresistible influence on the social destiny of the whole Orient?"

¶

The white race has political control of about nine-tenths of the earth. The colored races are about two and a half times as numerous as the white race. Yet it is in the white race that the tension of race consciousness and race fear is most in evidence. What are they nervous about?

More than 200 cities in China are now lighted by electricity. In 1911 coal consumption in China was twelve million tons; in 1923 it was about twenty million tons.

¶

Thomson's "Outlines of Science" was published by the Commercial Press of Shanghai a few months after it reached China. The entire edition was sold out as soon as it came off the press. Fifteen years ago hardly enough competent men could have been found to translate it and no publisher would have handled it. The translation was done by professors in the Government Teachers' College at Nanking.

¶

"France's new military law, which provides for the recruiting of 280,000 native troops annually, most of them in Africa," says the *South African Outlook*, "creates a menace to the whole continent. The new Trans-Sahara railway is needed for the transport of these troops, and its completion will mean that France will no longer draw her African troops mainly from North Africa, but that recruiting will take place as far south as the Congo. France's policy in this matter is, as we see it, entirely selfish. She wishes to ensure her own safety regardless of the effect her action may have on Africa. It is intolerable to think that every decade nearly three million Africans are to be trained to modern warfare. We hope General Smuts will follow up the reference he made at the South African dinner to this dangerous policy, and that such pressure will be brought to bear upon France as will induce her to reconsider and modify it."

¶

A remarkable piece of enterprise is the sending, on the part of certain British interests, of an expedition to Africa for the purpose of filming the life of Livingstone. We learn from the *South African Outlook* that on the completion of the scenes dealing with Livingstone's early life at Kuruman, Kolobong, and the discovery of Lake Ngami, in South Africa, the ladies of the party returned to England, and the expedition proceeded north, following the route of Livingstone's first great tour of exploration. For the past three months, the expedition has been photographing big game in Barotseland. The film not only shows the romantic life of David Livingstone, but deals with the fauna in their natural state, and will show wild animal life as Livingstone saw it. The expedition had some very exciting experiences with buffalo and hippo, the latter coming to attack three times in one afternoon, upsetting the boat, and throwing the party into the water. They were thus able to deal with the instance where Livingstone's canoe was upset by the hippo in the Zambesi River. At Ujiji the famous scene will be reconstructed of Stanley's meeting with Livingstone. In Zanzibar the old-time slave market will be reproduced. The expedition will travel something like 25,000 miles and 100,000 feet of film will be exposed.

Current History reports an important decision of the Supreme Court of the South Africa Republic by which the "color bar" in the Transvaal mines is declared to be "repugnant to the general law of the land." Notwithstanding this just decree, the situation as to inter-racial feeling in South Africa is not reassuring. An anti-Asiatic movement has started in Lydenburg, where 95 per cent of the population have agreed to have no dealings with Asiatic traders or shopkeepers. A Dutch speaker has been inveighing against the crowding out of white by colored labor, especially in Cape Colony; "at Paarl, there is not a single white stonemason left." The director of the census states that half the white boys leaving school cannot find work. A bill has been introduced providing for segregation. Areas, it is proposed, shall be set apart for a particular class for residence and trade, and restrictions may be put on ownership of property, leases, and trading licenses.

¶

The *Missionary Review of the World* reports the fiftieth anniversary of the Canadian Baptist Mission among the Telugus in India as being celebrated in April, with the institution of a Thank-Offering fund of $50,000 for the strengthening of the work. On March 12, 1874, Mr. and Mrs. McLauren landed at Cocanada and found a few Christians, three native workers, and one small school. There are now eighty missionaries on the staff, 1,000 Indian workers, a Union Theological Seminary, two high schools, with 1,300 students; two training schools, six hospitals, numerous dispensaries, nine boarding schools and orphanages, four hundred village schools, a Telugu Christian newspaper, and seventeen thousand baptized Christians.

¶

The indigenous church of mission lands grows apace. The Anglican Bishops of India have drafted a measure looking to the Anglican Church in that country exercising powers of self-government. If their proposal meets with approval at the home base, the Church of England will be severed, and the Anglican Churchmen in India, European and Indian together, will control the church's life and destiny. According to the census of 1911, the Anglicans in India, including troops, numbered nearly 500,000.

¶

The Dutch Government is so appreciative of the work of the German societies in the East Indies, that it has put into its budget 240,000 guilders ($65,000) for the support of their work. The bill conveying this sum was passed unanimously by the National Parliament and for a period of three years.

¶

A French writer by the name of Dubarbier is seeking to stir up trouble over what he considers to be the commercial propaganda of American missionaries in China. He charges collusion between

the missionaries and the State Department at Washington. "So the gentlemen at Washington have issued orders to their loyal and grateful subjects in Asia: their missionaries, both Protestant and Catholic, their doctors and medical missions, their Y. M. C. A. organizers, and a whole host of their kind. These propagandists are effectively supported by the moral and, above all, the financial backing of their countrymen." We print this story in the World Window for the reason that we have no joke column in the *Herald.*

¶

One of the best things about the Peking Union Medical College, conducted by the Rockefeller Foundation, is the large attention given to religious and social work among the students, nurses, and patients. A staff of six Chinese evangelists and workers coöperates with Dr. Y. Y. Tsu in a program of religious and social activity as varied as it is effective. This program includes daily prayers for students, faculty members, and outside people, with a daily average of twenty-two men and fifteen women; the sending of delegates to three Christian student conferences in North China; the conduct of five lines of social activities; the giving of summer school and health lectures; the maintenance of a college lecture course on world problems and interests; evangelistic work in the hospital wards, engaging the time of three workers; Sunday services for patients and employees, educational lectures for patients, distribution of literature among patients and students, evangelistic work in the convalescent hostel, encouragement of student self-help, the organization of student week-end outings, weekly motion picture entertainments, physical training work—a program of which no university in America would feel ashamed.

¶

Mr. Rodney Gilbert, in the *North China Herald,* argues for the restitution of the monarchy in China, either the old Manchurian monarchy or some new dynasty to be erected. The wish appears to be the father of the thought in Mr. Gilbert's mind, since he finds little grounds for hoping that relief is to be obtained through a political overturn. He states: "Among all classes except the official classes, the yearning for a restoration is almost as intense as the general yearning for peace and order. The republic has been a nightmare to them. So far as the people are concerned, republicanism has been weighed in the balance and found wanting. Yet the restoration of a monarchy, like the establishment of a dictatorship, seems remote at this moment."

¶

The rapid growth of the press in Japan indicates the immense importance of literature as an agency of mission work. In Japan practically everybody reads the papers. It is no uncommon sight to see a rikisha coolie sitting on the curb and reading the morning paper while waiting for a job. Recently the Osaka *Mainichi* celebrated with races, balloons, and fireworks the attainment of one million circulation. *Asahi,* of the same city, claims more than a million subscribers, while a paper known as *Shufu no Tomo,* which corresponds to the *Ladies' Home Journal* and *Good Housekeeping,* is said to reach more readers even than these dailies.

¶

The Japanese Christians do not take kindly to the idea of a partition of their territory among the various churches and Boards. According to Dr. Hilton Pedley, they deem that the time is not ripe for such a movement, since there are but 100,000 Christians in a population of nearly sixty millions, and therefore plenty of room for all without drawing hard and fast lines. Consequently there is no such clear-cut division of territory as is found in Korea, India, and other countries.

¶

Missionaries are gradually taking up work again in Persia after the long gap following the expulsion of the Christian populations during the War. Rev. Hugo Muller, missionary at Urumia, writes: "The return to Urumia was like the return to a haunted house, a spirit of distrust and fear haunted the place; pinched souls moved about among the *débris;* some looked and fled; some, taking hope from the presence of foreigners, stayed and pleaded with us. Rehabilitation is progressing slowly under the direction of Near East Relief and Persian Government Relief, both of which institutions are under the direction of Americans. Conditions have been such that it has not been wise to attempt to reopen the American School, to the principalship of which the station assigned me while I was on furlough in 1918—but there is a real demand on the part of the local population for its reopening. My evangelistic work has been confined mostly to preaching. The many matters that required attention, such as renting houses, repairing buildings, buying materials, visiting military and civil officials regarding matters pertaining to the mission, etc., have consumed much of my time."

¶

The *Koran,* according to the *Moslem World,* has recently been printed in the Swahili, the leading language of East Africa, and is being circulated by the Universities' Mission. How is this? some will enquire. The argument is that the *Koran* exercises a magic effect over the simple folk of Africa because of ignorance of its contents, and the effective way, it is urged, is to let in the light by giving the actual book to the people. Moreover, the *Koran* is often misquoted by half-educated Moslem teachers, and their statements can best be met by reference to the book in the language of the people. This policy is regarded by Dr. Samuel M. Zwemer, and other missionary leaders interested in the Moslem-Christian problem, as indicating good missionary strategy.

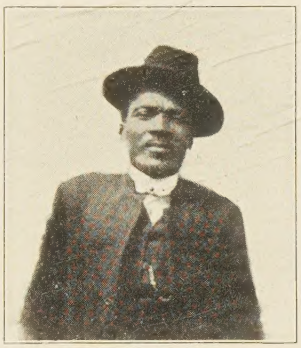
THE CHURCH OPENING AT DWESHULA'S

By AMY B. COWLES

GALLOPING horsemen, two autos, hundreds of people on foot, some dressed, some in skins and feathers, and all streaming over the hills to Dweshula's.

It was the great day of the opening. On a hill, in the midst of a wild tumble of surrounding hills, the new brick church stood forth in all its glory. Cement washed outside, green tinted within, roof of corrugated iron, new benches, brown stained. All was ready.

Since earliest cock crow, the women had been coming through the dewy grass, bringing on their heads huge black pots or bundles of wood. Other women brought clay pots of cooked food—boiled ears of corn, boiled taro bulbs, sweet potatoes or stamp. Still others carried on their heads legs of ox or goat or pig, these to be cooked in the black pots. Five oxen, six goats, and two pigs had been slaughtered the day before. All night the stalwart deacons had been chopping up the carcasses, some of them sleeping not at all. The whole feast was a free-will offering to the Lord on the part of the Dweshula people. A sumptuous feast for the crowd of some two thousand who assembled that day to open God's house.



QANDA MSELEKU
Pastor of the Dweshula's church

After the opening, the crowds sat about in the grass by scores and by hundreds, heathen and dressed alike, and all were fed from the black pots. Scraps of corrugated iron (leftovers from the roof) made excellent trays for serving the crowds in the grass. Fingers took the place of cutlery, and cupped-up palms answered for cups. There was no dish washing after the great feast at Dweshula's; only pot washing.

Because the great event of that notable day at Dweshula's (a day whose story will be handed down for generations); because the building of that gem of a church was made possible only by the wonderful coöperation and leadership of Qanda Mseleku, the hunchedback pastor of Dweshula; because all the Christians loved him; because the great heathen world loved him, and had named him "The Man of God"; because the little hunchback had recently left his "broken body" of which he so often spoke; because the soft mists which floated down from the mountain tops, and hung low over Dweshula's that day, seemed to embody the chaste spirit which had recently left it; because thoughts of Qanda were in the minds of all, hushing possible discord, filling the place with love and good will; because of all this, the opening ceremony of the Dweshula church became spontaneously a Memorial Service to Qanda Mseleku.

Outside the door of the new church the great crowd of heathen and Christian assembled. A short talk on open doors and on opening the doors of our hearts was given; then, to the surprise of all, an enlarged snapshot of Qanda Mseleku was uncovered and held high for the multitude to see. The surprise was so great, men and women broke down and wept. The framed picture was handed to Qanda's widow; the key was also handed to her, and in the name of her husband she opened the church. Then holding the picture before her, Mrs. Mseleku entered the building, the great crowd following. As they entered, all sang Qanda's favorite hymn, beginning: "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein." The company remained standing until the singing of the hymn was finished, and until Qanda's picture was hung on the wall, back of the pulpit. A palm leaf was lovingly placed over the picture and the meaning explained.

The congregation then sat on benches and on the floor and around the platform, until not an inch of space was left on which to stand. Hundreds indoors and hundreds more outside. The windows and doors were darkened by a mass of brown faces eagerly looking in—faces tattooed and adorned with beads; hair done up in clay or grease. But the light was pouring in. Dark hearts were opening their doors that day.

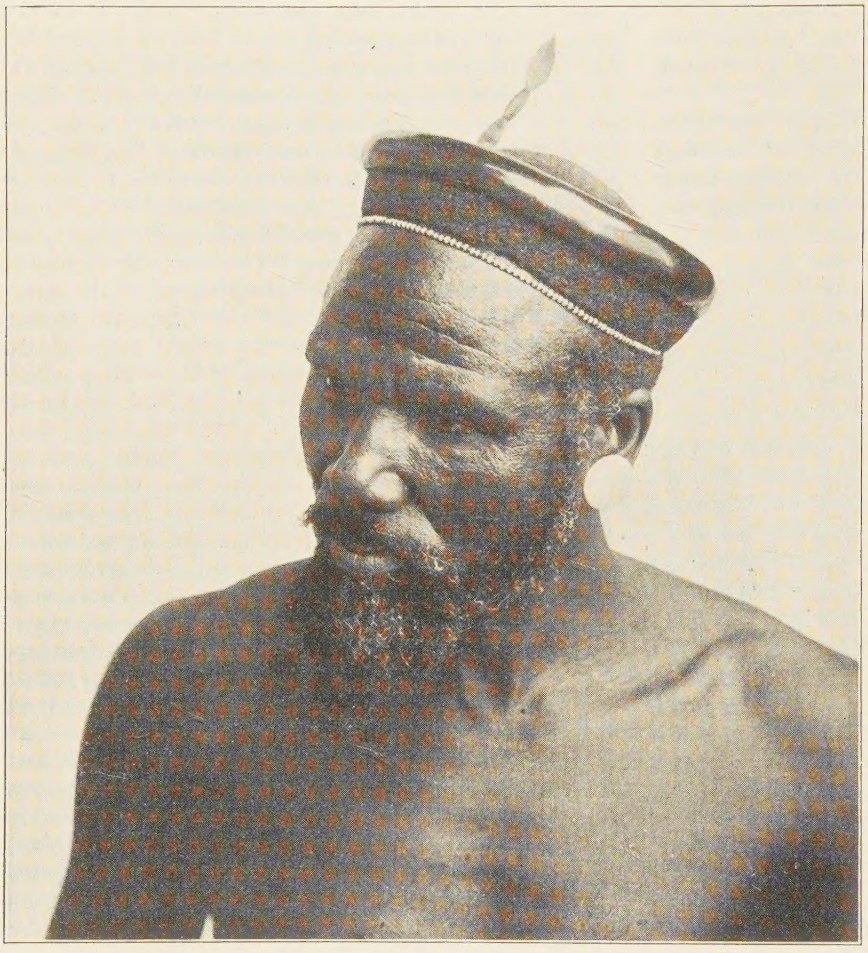
Dr. James Dexter Taylor gave the main address. His strong message in fine Zulu thrilled all hearts. At its close he enjoined the church to go forward in all the ways of their late pastor, Mseleku. Many speeches followed by native pastors and delegates, Qanda's favorite hymns were sung with tremendous fervor, and finally the young chief, Mgamule, was called upon to speak. For the first time in his life "The boy," as he is lovingly called by his people, mounted a church platform! To see a Zulu chief in fear and trembling for any reason was a novelty. What the terrors of warfare could not do, that platform in God's house and before God's people did do, and the chief was conspicuously scared! However, he rose to the occasion. Mgamule gave thanks for the great work that had been done in building the church, for the wonderful exercises of that opening day, and, most of all, for the high tribute which had been paid to Qanda Mseleku, the man whom they all loved. After the service, the deacons smilingly rubbed their hands with satisfaction and exclaimed: "Ah! the boy did well."

Just one thing went wrong on that notable day. It seems that during the taking of the collection

the chief went outside to gather from his heathen people the offerings towards the church building which he had told them to bring. To his annoyance, many refused to hand in their money, and some in anger turned and walked off with their offering.

"Why should we give to the church when we haven't even had a chance to step into it?" they said.

Upon hearing this the Christians exclaimed: "Oh, what a bad thing we have done! We should have let the heathen people go into the church first and we should have been the ones to stay outside. The *amaqaba* (undressed) are angry. Awu! Awu! Awu! This is very bad. What shall we do?"



AN IKEHLA

Note the head-ring of this Zulu. It was given him by his chief as a special honor for having proved himself worthy. This crowned Zulu is Somebody now—a possessor of cattle and wives, and of the wisdom of a mature mind. He is now capable of counseling the chief on matters of state.

As a result of much conferring with the pastor and deacons, the matter was fixed up by sending word to Chief Mgamule, expressing regrets, and asking him to invite all his undressed people to come to a special service the following Tuesday, when the heathen should go in first and the dressed people be the ones to look through windows and doors! A tremendous response resulted, but what was the missionary's surprise when he arrived on Tuesday to find only men had come to the service. Expressing his surprise and asking after the wives, the men laughed and said: "Oh! women don't pay taxes. We have come to pay our taxes. We have left our women at home." So it happened that the overflow of the church opening at Dweshula's was a "Stag Party!"

Some two or three hundred men were there. Men with head rings for the most part—*Amakehla* they are called, men who had been decorated with these head rings by their old chiefs, Mgamule's predecessors. These men are the Chief's Counsellors, his "heavyweights." They are the "Ohm, Ohm" of the chief's army. Very few "Wagons of Fire" were there, *i.e.*, the young bloods. So the missionary with a bald spot on his head was with men of his own age, that day *"intanga yake,"* as the people said. And though he alone was white, it mattered not. Chief Mgamule, with his missionary, headed the procession. Pastor Mtembu, with the deacons, followed. Then came the "Ohm, Ohm." Such a long line of them! Their head-rings had been given an extra polish and best feathers stuck through. Necklaces of claws or fur, and strings of leather pouches, were much in evidence. Best skin aprons had also been worn on that day. How those skins did swish and crackle over the benches as their owners sat down! Most of the men had never before been inside the House of God. All were awed, and many came in bent over, half creeping, so great was the fear they felt for "Nkulunkulu," the Great Great.

A sermon and a few hymns which were sung by a group of Christians who had been called in constituted the service. Then the long line of *amakehla*, the "Ohm, Ohm" of the army, moved forward, and proceeded to pull from their pouches the "taxes," which they paid over to their chief. The chief in turn handed the full amount to his missionary. When the money was counted, and it was announced that the people of Dweshula had now a little more than paid up the $500 which they had pledged to the new church, and when the missionary led off in the clapping of hands, the applause was tremendous. The chief himself had given $35 in cash and an ox for the feast besides. The ox was worth $50. In that land of little money this was indeed a gift worthy of Royalty! The raising of

GUESTS AT THE DWESHULA FEAST

a million dollars in America could not drain on a community as did the giving of that $500 at Dweshula's. A year before he died, Pastor Qanda Mseleku had sold a cow for $50 and then given the full amount to the fund for the new church. Qanda's salary was $150 per annum, and he had a wife and nine children. His herd of three or four cows was his entire bank account.

A PART OF THE CROWD AT THE DWESHULA CHURCH OPENING
The "dressed and the undressed" were there

"Why is it everybody loves to go to Dweshula's?" a native girl once asked.

"Because the thirteenth chapter of First Corinthians is lived there," was the reply.

When the people at Dweshula's heard that their "Man of God" was dead, beer drinking stopped for that day in every kraal upon those hilltops. Perhaps no greater tribute was ever paid to a man by the heathen world. Qanda lived Christ. In him "The people which sat in darkness saw a great light." That they are still feeling the influence of that life is evidenced by a letter recently received. Pastor Mtembu writes: "The church is going forward nicely. It is increasing very much. The new church is getting too small and the benches too few. The people are repenting. They are giving themselves to the Lord. The people who are not dressed (who come to church) are very many indeed. Chief Mgamule comes to church, and his wives, who are not dressed, are repenting and putting on clothes. The Inquirers' class comes to forty. . . . Give our greetings to those whom we do not know who are our friends in the Gospel."

The old Chief Mabojane, "the Boy's father," had twenty wives and one hundred children, and he lived in all the ways of darkness. But he loved Qanda and his band of Christians. Whenever they came to hold a service at his kraal, the old chief would ask them to sing "There's Not a Friend Like the Lowly Jesus." At last, when Mabojane was dying, in the dead of night, horsemen were sent galloping six miles through the darkness to call that little flock in the wilderness. Around the mat of their dying chief Qanda and his Christians gathered. In that dark, smoky hut, in the dim light of earliest dawn, they sang once again: "There's Not a Friend Like the Lowly Jesus," and as they sang, the old chief passed on. And who can tell what miracle of saving grace may not have been wrought in that last hour in that dark, dirty hut. The next day the hundreds of cattle and goats belonging to the dead chief were driven into the yard to bellow and bleat, and so to take their part in the great wailing. All the men formed in line, the "Ohm, Ohm" and the

WHERE THE FEAST WAS COOKED

These are some of the pots which cooked the five oxen, six goats, and two pigs slaughtered by the people of Dweshula's to provide the feast for the church opening.

"Wagons of Fire," and all the rest. They solemnly swayed their bodies from side to side, and in weird rhythm sang a funeral dirge. Behind the scenes their "Sky Pilot" was hard at work making a coffin. It was he who wrapped a shroud of white calico about the old chief and lovingly helped the men to lift the body into its coffin. Then the great chief Mabojane was laid to rest in a grave beside the cattle kraal, a place of honor reserved for chiefs only. Qanda and his Christians stood around the grave and had full control of the burial ceremonies. At every fresh outburst of wailing, Qanda's uplifted hand brought a hush over the great throng of mourners. And yet Qanda was a hunchback, and other men with "broken bodies are held in contempt by the stalwart Zulus. How fervently and beautifully Qanda exhorted beside that royal grave only those of us who knew him can imagine. Sweetness, love, faith, courage, power, humility were the characteristics which "drew all men unto" that man who lived Christ. "There's Not a Friend Like the Lowly Jesus" was sung once again, and the Cross was lifted high that day, as often before.

A great friend of the American Board passed away when Chief Mabojane died. It was his father who long years before gave to the first missionary at Umzumbe permission to preach among his people. It was Mabojane himself who gave the site for the first church to be built at Dweshula's—a church of wicker work walls, followed by one of sods.

The present Chief Mgamule gave the site for the new brick church, doing honor to the work of the American Board, as his father and grandfather had done. Over and over again Roman Catholics and other denominations have sought to gain entrance into the territory of these great chiefs, but always the answer has been: "No, we are Melikas (Americans)." The only church allowed here is the "Melikan Bhodee."

THE NEW CHURCH BUILDING AT DWESHULA'S, SOUTH AFRICA

WHAT SERMONS HELP IN AFRICA

By JOHN T. TUCKER

IT is Friday afternoon. Currie Institute students, first and second years, numbering one hundred and ten, are crowded into one of the classrooms to hear a sermon from one of their number and pass judgment thereon, as is the manner of theologs. The seniors have had their "sermonic" in the morning. The preacher is a Chilenge, one of a tribe of herdmen living towards the southwest, among whom we should start work. The fact of a Chilenge taking the full Institute course is noteworthy.

Sabonete (such is his name, meaning "a piece of soap") is easily distinguished from the Ovimbundu present by the manner of filing the teeth. The Ovimbundu tribal mark consists of the two upper teeth being filed away to form an inverted V. The Va Chilenge knock out the two lower front teeth. Of course Sabonete's accent also betrays him. He preaches on the Pearl of Great Price and gives a good discourse, using illustrations drawn from life among his tribe. Various suggestions are offered, many to the point and very helpful.

The remainder of the hour is devoted to a conference on village preaching. How can we best reach the raw villagers? What subjects interest them most? The discussion is opened by the missionary, who relates a conversation with a witch-doctor whom he met divining in a native village.

"What is the meaning of these two figures?" the missionary asks.

"These show that you and I are engaged in the same business. When I begin to divine, I place these two in front of my divining basket to show the people what my fee is. I am wandering all over the country to gain money . . . you wander all over the country likewise to gain souls, so are we not alike and our work one? Both are out for gain."

The students heartily laugh at this example of witch-doctor humor, and the point is made that people, when they see a missionary or evangelist, expect us to ply our trade, which, after all, is to gain men and women, to win them for Christ.

Several students told of their experiences. One said he found everybody listened well if he spoke of the Resurrection and anything relating to the life to come. He thought the Apostle Paul's illustration of the seed living through death was quite clear to their people. Another, a Sachikela student, thought that a talk on the Judgment helped their people.

"What illustration do you use to bring the idea of judgment home?" was queried.

The student replied that he used the example

of the Fort, where the Chefé had power to cast anybody he willed in prison. The illustration did not appeal to the missionary, but the preacher maintained that the idea was that the Chefé had power and authority to judge people, and that this fact brought home the point.

Another related how he won a man for Christ. He was evangelizing in a native village, when a native asked him before the crowd: "You say we are sinners; you say also you are all sinners; if this is true, why doesn't Suku (God) destroy the whole lot of us at one sweep?"

The student answered the inquirer: "It is like this: a farmer plants his field of corn. It comes up. Some of the corn blades are "ovingombe" (diseased), but what does the farmer do? He does not destroy the whole. Only the diseased blades or stalks are pulled up. Thus is it Suku deals with people who are His field. All the blades may lack something, but the farmer will destroy only those which are of no use whatever."

The inquirer was satisfied and changed his life and his abode by settling in a school village.

Another student thought care should be exercised in denouncing the sins of the heathen. To begin preaching by criticizing heathen practices tended to harden their hearts. For example, when Nala T—— was in our neighborhood he spoke so strongly against native secret societies and their methods of mutilating the body, that our old men said no one could follow the path he indicated. Would it not be better to begin by showing them the things in the Etavo (faith) which instantly appealed to their hearts? Just "tempt" them along little by little, and when they see what the word of Christ means, they will condemn these bad practices with their own hearts. (The missionary was pleased with the frankness of the student. It is especially true among Africans that a sense of sin comes after learning the Gospel. The raw native is a most self-righteous individual; usually he regards himself as "we lipua"—free from all stain.)

This brought out another suggestion. When the hut tax was being collected and the country was "hot," the word which came home was: "Come unto Me . . . and I will give you rest." This student said: "Vary your addresses not only according to the village, but according to the time of the year and the circumstances. Make your contact with the people through the subject uppermost in their minds."

The discussion was helpful to the students and greatly encouraged the missionary. It revealed the fact that the students give serious thought to the main work of our schools, which even the witch-doctor recognized to be the gaining of souls. It also showed that the elements of good psychology are latent in the minds of the students. They know the people among whom they have to labor. In a mission like the West Central African the work is many-sided—agriculture, industry, education, all form a part of the work. But apart from a change of heart and life all effort is vain. Natives "civilized within an inch of hell" are no credit to anybody.

RECEIVING THE MC DOWELLS

By ALFRED LAWLESS

ONE of the main reasons for holding the National Convention of Congregational Workers Among Colored People with the First Church of Chattanooga, Tenn., was the opportunity afforded thereby to give to the McDowells a national reception at the place of their first church work after graduation from Talladega Theological Seminary. Even though Mr. McDowell served Chattanooga for only one year, yet he made a host of friends within and without the church, who were pleased to unite with the national forces in giving a cordial reception to their former pastor and friend after five years' stay in Angola, Southwest Africa.

About six years ago an ordination council was called by the Chattanooga church for the purpose of ordaining Mr. McDowell. A number of the ministers, including Mr. McDowell, went from the ordination council to the National Council of Congregational Churches at Columbus, Ohio. At that meeting of the Council Dr. C. H. Patton of the American Board and Dr. H. Paul Douglas of the American Missionary Association presented a plan of agreement which had been entered into by the two societies for the purpose of establishment of a new mission in Angola, West Africa, to be manned by products of A. M. A. colleges in the South. This agreement was accepted by the representatives of the Negro churches and a search for a suitable candidate to start work in Africa was begun. After a little deliberation all minds seemed to turn to Rev. H. C. McDowell as the natural leader for that work. After consultation with the young lady who was to become his wife he decided to accept the call, with the understanding that the financial support of the work in Africa was to come from the proceeds of a part of the Avery Atherton Fund held by the A. M. A. for work in Africa and by contributions from the colored Congregational churches in this country.

This agreement provides that the new mission is to be a part of the regular work of the American Board. In the selection of missionaries, it was agreed that no one should be sent out who does not meet the regular standards of the Board as to education and personal qualities for missionary work as determined by the Prudential Committee. The Prudential Committee agreed to receive nominations for employment to this station from the Sustaining

Here are the leaders of the churches in the South behind the McDowells and the Galangue Station, West Africa. They are at Chattanooga attending their Biennial Convention. Faith says that the day is coming when the people at Galangue will present a group of equal intelligence, culture, and spiritual force. It will mean many, many years of persistent effort, but these men and women mean business. Their foreign missionary undertaking will gather momentum as the years pass.

This Convention, according to Mr. McDowell's report to us :

1. Endorsed and formulated plans for the raising of a $25,000 Building Fund for Galangue Station. This fund to be raised by popular subscription and in addition to apportionment.
2. The goal for current expenses of the Galangue Station was raised from $7,000 to $9,000 a year—thus making allowance for support of two additional workers so urgently needed.
3. In answer to plea of Mrs. McDowell at the Sunday afternoon mass meeting under the auspices of the Women's Auxiliary, an offering of $1,100 (eleven hundred dollars) as a good faith offering, and to insure appointment of recruits so that they might return with the McDowells in the spring of next year.
4. There happened to be five members of the 1917 Class of Talladega College, of which Mr. and Mrs. McDowell were members. At a Get-Together Luncheon they started a substantial nucleus for Automobile for the Galangue Station.
5. Following the precedent of the National Council a new office was created, and Mr. McDowell made honorary president of the body.
6. A reception was tendered the McDowells on Saturday evening of the Convention, which was attended by practically all the delegates and many local people.
7. The convention assured Mr. McDowell of the fact that the churches of this group mean business and plan to build a first-class mission station in Galangue.

Mr. and Mrs. McDowell are seventh and eighth from the right, front row. Dr. Lawless stands behind Mr. McDowell.

Committee and not to appoint any person who was not approved by the Committee. The Prudential Committee reserves the right to make its own choice of the candidates presented. The duty of the Sustaining Committee is to direct the publicity work and encourage the churches in meeting their full apportionment. The gifts from these churches intended for foreign work are to be applied to the Angola Fund unless otherwise designated. $1,750 a year was the amount asked of the churches. The gifts of the churches for the first year amounted to $2,250, and each year since the contributions have increased until nearly $5,000 was raised in 1923.

According to the terms of this agreement the McDowells were selected and qualified. While waiting an opportunity to sail, Mr. McDowell visited many of the strong churches in the South in the interest of the mission. On this tour he visited most of the A. M. A. schools and colleges and was adopted by them as their special representative in Africa. He and his wife were officially commissioned by Dr. C. H. Patton at the meeting of the National Convention of Congregational Workers Among Colored People in Raleigh, N. C., September, 1918. For the first time in history of Congregational work among colored people in this country, the American Board publicly commissioned two representatives of the colored churches to establish a new work in Southwest Africa to be manned by products of A. M. A. colleges in the Sou'h.

Rev. Henry C. McDowell; Mrs. Bessie Fonvielle McDowell, holding the baby, Elmer Hugh; and Curtis McDowell.

The six years since that impressive service have witnessed a marvellous growth in the consciousness of these churches to do team work on a large scale. The reaction of the Angola movement on the home churches is very remarkable. For many years the churches of the South were in a state of isolation; without a definite, concrete task, with little vision and practically no interest in anything outside of themselves. The beginning of the Angola movement gives to them the occasion and the opportunity to unite in support of a common task, and it also furnishes a challenging appeal which has moved the members and friends of the churches to take an increasing interest in the whole task of the Congregational fellowship.

This is evidenced by figures from the Year Book. In 1917, the year before the Angola movement was projected, the churches of the South gave to foreign missions $839, and gave for all missionary purposes $5,240. In 1923, six years later, these churches gave to foreign missions on apportionment $2,594, and for total benevolence, $23,150. In 1917, according to Year Book reports, they raised $37,482 for home expense. In 1923, they raised $116,340 for home expense. In six years there is an increase of 309 per cent in the gifts to foreign missions; 441 per cent increase in all benevolence; 310 per cent increase in home expense.

This demonstrates the effect of giving to others on the life of the donor, but the whole story cannot be told by statistics. The new mental attitude, the firmer grasp of fundamentals of church life and work, the eagerness to assume the responsibility of a definite share of our whole Congregational task, the new place in the esteem of the brotherhood and community, and the increasing devotion to the work of the Kingdom cannot be stated in figures. In other words, the transforming power of the organized movement to support the Galangue Mission in Angola, West Africa, has brought a new sense of opportunity and of obligation at home, and has increased the joy of larger fellowship and fanned into existence a growing desire for the true spiritual democracy which the Congregational churches are giving to the world. Faith is being justified of her children.

With this background the reception to the McDowells was more than the rejoicing with personal friends who had returned. The atmosphere was surcharged with a feeling of thankfulness for the splendid beginning of an important work; for the type of leadership which the McDowells are furnishing and a deepening sense of obligation for the success of this new enterprise. Therefore the reception was a thanksgiving feast for what had been done and a time of rededication to the unfinished task.

Mr. McDowell met the Sustaining Committee at Chattanooga and told of his experience in connection with the established mission stations and of

the establishment of the Galangue Station, where his permanent work is to be. The initial success of that mission is very encouraging. The experimental stage has been passed and the time for the erection of permanent buildings has come. For this purpose the churches have been asked to subscribe to a building fund of $25,000 to be raised, at the rate of $5,000 a year for five years. This is to be in addition to the current expense fund, which will average between seven and nine thousand a year.

The women of the Convention caught the spirit and secured in cash and pledges $1,070 as a free-will offering to Angola. The Convention pledged itself to carry back to the individual churches the urgent request that special efforts be made to raise the whole national apportionment. The American Board's share of this apportionment will meet the current expense of the Galangue Mission. In addition to this, special efforts will be made to raise through pledges from individuals and institutions $25,000 for a building fund.

The policy of the new mission as announced by Mr. McDowell meets the approval of the churches. His ability to enlist the sympathetic support of the natives has resulted in the erection of twenty-three buildings out of an appropriation of $1,750 and in increased confidence in his leadership. His policy looks to the development of native initiative and support and the cultivation of the friendship of the government officials and the teaching of patriotism, which will encourage the natives in their support of the government. Such a policy will establish a most friendly relation between government and natives, and will encourage natives to do more for themselves, and thereby free the contributions from America for administration, salary, and building purposes. On this basis a stronger and more helpful institution will soon be established at Galangue.

PRACTICING THE SOCIAL GOSPEL IN AFRICA

By WILLIAM C. BELL

MISSIONARY magazines are ever on the alert to record applied Christianity where the spirit of the "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me" has been translated into service, which has regenerated and blessed humanity the world over. Scrupulously keeping the precepts of Jesus for use only as a religious exercise on Sunday and continually and ever doing the contrary things in our daily concourse one with another is not what will recommend our faith to others. If India is asking, as Rev. J. F. Edwards assures us, "Is the Book true? are there any people anywhere who are living according to its wonderful words?", so we turn to Africa, and we find in the more isolated parts a strange wonder over the message of the missionary. They, in their seclusion and isolation, out of touch with what is transpiring in the world, will have a rude awakening when they attempt to align Christendom with Christianity as taught by its founder!

The African missionary, living in the atmosphere of the land, studying and observing the native customs and habits of thought, comes to understand what the occasional world traveler or temporary resident does not grasp. After analyzing the problem around him, he is convinced at once that preaching alone will not save Africa—there must be articulation of thought and action. The message he bears, telling of the love and teachings of Christ, will be interpreted by them in the terms of his own dealings with them in the schoolroom, the shop, the field, and in the bartering for food supplies and other required things.

To those who know, Africa is still the "Dark" continent, which even a cursory diagnosis will reveal. Her millions of people are still swayed by ignorance and superstition. Dark and backward in the absence of high moral ideas, in her distressing lack of education of almost any sort, in her primitive industrial life, and in those expressions of a religious life or a yearning after the unknown which has not led her very far toward the white light of Jesus Christ! Nothing but gloom on every side and no sign of the dawning in the distance!

As he grasps the situation, though appalled by the gigantic task presented, the broad-minded ambassador of Christ will realize that his is no meager-minded, insignificant mission upon which he is sent, but to make known in its fullness the *whole* Gospel of the only begotten Son in the most effective and permanent way. To do so, he must touch his native brother and sister upon every facet of their life in order to get the reflective lustre of the Light. He will be led to believe in the educational, the medical, and the industrial branches of the missionary enterprise, as well as the preaching, and why? Because he will see the necessity of having contact with their dire need in every conceivable way. In America I have studied some of the social centers and community work and witnessed the practicing of the "works" which should accompany our faith. But in many cases these social points of contact seemed to be considered the end rather than the means, and this in connection with organized church work. The missionary feels that the church's mission is to tell the story of salvation, and only so far as our various departmental activities quicken the process by affording greater contact surface are they considered of real value and helpfulness. To be successful in producing a trained carpenter, a skilled mason, a first-class tailor, or an agriculturist capable of get-

ting much better results from his fields, is commendable, yet our training would be recorded but a failure did that one not acknowledge his faith in Jesus Christ. Rarely or ever does a student complete the courses offered in our schools who has not become a Christian before graduation. In our highest educational school—the Currie Institute—no one can matriculate who has not already made a public confession of belief. Then these young men, upon receiving their diplomas, go out to become preachers, evangelists, and teachers at a nominal salary at not over fifty dollars per year. They also have had industrial training, so that wherever they go, they are emphasizing better homes, with more light and sanitation, better house furniture and better villages, surrounded by better fields, in which larger crops are grown and of more variety. This native leader becomes a community builder and his is the task of lifting up his people to higher planes of thinking and living. The burden is that for lack of gifts we cannot heed all the appeals which come to us. However important as a handmaiden of the Gospel is industrial training, yet the idea is futile unless heartily supported.

Away back in the early days the foundation stones of the present work were hewn out by the veteran missionaries, Stover, Fay, Currie, Woodside, and Sanders, and their devoted wives; also Mrs. Webster and the Misses Melville. These men and women put their scholarship and practical ability, without stint, into the problems of language, customs, and native habits, so that much of the Scriptures have emerged, as well as text-books and a church hymnal —all in the vernacular.

The school and the shop were built side by side with the chapel. These were the laboratories training the three H's: the heart, the head, and the hand. Even the trained doctor is often half-weaned from his particular field and has sought through these three great approaches to the African to put fiber and virility into native character.

The power of Christ is doing in Africa what it did in the time of Paul, and as the "world is turned upside down" old customs are renovated and purged, while others are forgotten in the march of progress. The man with many wives restores order out of chaos; the witch-doctor with his divining basket—if unconverted—must seek a new district elsewhere or go out of business. The educated native woman gives less time to the field and more to her family and the community. Her place is levelled more nearly with that of her husband. Family responsibilities are shared by the parents to a greater degree; the brother no longer controls the children of his sister to do with them as he would. Domestic slavery is becoming a thing of the past.

The Portuguese Government deserves great credit for its recent promulgations relating to labor contracts and conditions of service. If these laws can only be carried out in full detail, what a blessing it will be! As missionaries, we have no political ambitions, but have dedicated our best and every effort to coöperation with the government in all plans which will culminate in producing the highest type of a Christian Portuguese citizen. In all our schools the mission is giving large place to the Portuguese language in teaching Biblical and secular subjects. It is unfortunate that we cannot employ the native language to a larger extent, especially in the elementary schools, as a medium in the teaching of the Portuguese. If a concession were granted in this respect our progress would be more rapid.

We are confident that our trained young men, together with their educated wives, will be a credit and an asset to the colony, and make their unique contribution of loyal citizenship and industrial ability to the cause of Angola development. We believe this rounded-out life is made possible because of the vocational policy of the mission to enlist in its service all the elements which make for sterling character. It is the social Gospel at work in Africa, and we feel the practical Christians in America will heartily endorse this method of missionary effort.

TEACHING THE "DIGNITY OF LABOR" IN AFRICA

A SECRETARY IN THE REAL AFRICA

By ERNEST W. RIGGS

JUNE 10. I am in real Africa, the Africa of the beast and the black man, the Africa that knows only near and far and has no miles or kilometers, that counts up to three days by the number of times one sleeps, but can count no more weeks, months, and years than we can aeons of eternity. The jungle, with its tangled vines and swamps, alternates with sandy uplands, with mighty trees and scraggly cornfields and manioc bush.

We closed the hut door last night, for a baby had been dragged out of another hut and run off with by a hyena. The goats of the kraal are in a tight cage up on stilts to be safe from the cruel leopard. A lantern is a necessity at night if one walks out except in brilliant moonlight, for the cobra, the puff-adder, and the most dreaded imamba lurk in the paths. This imamba is said to grow to eight feet in length, and when disturbed, to chase its victim and strike true, and death follows in thirty minutes if medical skill is not near. All these tales are told by the old-time missionary to make the tenderfoot gasp, but when a woman on her way to our hut was bitten, mangled, and her shoulder-blade broken by a beast in the forest, it brings things mighty close home. I am compelled to add, in the interest of truth, that the beast was an unruly donkey, which kicked, bit, and trampled her.

Flocks of brilliant flamingoes delight us on the shore and toucans and parrots chattered at us from the trees as we passed along yesterday. The people use the Sheetswa tongue, which none of our party understands, and live in light huts of wattle and reeds. They live on mealies (maize) and manioc, with game shot with arrows or killed with knives or spears as an occasional treat. It seems strange to be in a breadless land. We brought bread and rice with us and bought fowls for a price, so we get along well.

But I must go back and tell of our journey. We found our little 1,200-ton boat waiting at Lorenco Marques. Waiting was one of its strong points, which gave us time to see the Swiss Mission work; and to have a good visit with the Neipps of West Africa, who came into port on a German boat going up the East Coast. After we did get started it took us two days and a night to make the 240 miles to Inhambane; and then we had to anchor in the channel, as it was too late to make out the beacons along the shore of the bay. When we reached the dock in the morning we found a group of our people waiting to help us ashore. We soon got across the bay in a sailboat and up to the ten or a dozen acres of land which Dr. Bridgman bought for the Board two years ago. There the people had built a hut for the *Mfundisi,* which had been supplied with chairs and tables by the loving group, and we spread our beds for a three days' stop. Here at Mheho they have built even a better hut, with a bath shelter, too! It is of wattle and reeds, but neatly plastered with sand mixed with cow dung, both walls and floor.

At the shore when we first crossed the bay we were greeted by quite a large company of women and children, who marched with singing out into the water to the boat as it touched bottom. They carried our loads on their heads up to the hut and we were lifted ashore by the men who were with us. I am almost ashamed to tell of the further ministries of these women! Seven of them volunteered to carry loads for us over here and their offer was accepted. I, a strong man, mounted a strong ass with a comfortable English saddle and rode over here; while our food, cots, bedding, suitcases, etc., were borne on the heads of these ladies of the church, some of them carrying their babies in addition, for eight long hours under the tropical sun. The loads weighed thirty to fifty pounds each, and not a man volunteered to carry one of them. I tried

THE HAPPY BURDEN-BEARERS

to get a picture of legs, arms, and head of a little pickaninny covered with flies and bobbing dreamily in the sun, tied to the back of its mammy with a long cloth girdle, while she struggled along under a load of canned goods, but the sun was wrong at the moment and then we separated from them for the rest of the day. Our veteran missionaries, also riding donkeys, rather smiled at my solicitude for these women, who were more used to that than we to the saddle!

I think I did not introduce the party to you. Dr. Bridgman is our manager and the father of this work, beloved of all and absolutely wrapped up in it. Mr. Fuller is of Rhodesia and is a representative of the northern branch, here to learn all he can of work in Portuguese territory in view of their plan to push that work three hundred miles north of here. Dr. McCord (the natives get it something like "Microbe") is a representative of the Natal Mission to report with Dr. Bridgman on the situation for the Mission Meeting next month.

It is great to get close to the people here and see the workings of their minds—and hearts. My first meeting with the people at Manji on Saturday afternoon was typical of many. We met in the little chapel built of sticks and reeds, plastered on the inside. There were a few benches, but most

sat on the floor. The Evangelist, his five deacons and the four missionaries (you see, I just naturally classify myself with them) sat on the raised earth platform. There were about 200 people there, big and little, with a rather small representation of men, including the gray-headed chief. Of these, seventeen were church members and fourteen were catechumens. There were about fifty boys and girls under fifteen and about fifteen babies under two, but attention was fine as I tried to measure my words to their understanding and need.

I spoke in English on Jesus' words in John 7 : 37, Bridgman translated into Zulu, and Samuel, the Evangelist, did his best to put it into Chitonga. The odors were African all right and most of the clothing. About sixty of the women had on their modest heathen garb. This reminded me of some of the evening dress worn at home above the waist, only a little higher in the back and lower in front, but it is quite becoming when you get used to it. Each baby was tied on the back with a broad strip of cloth, over one shoulder, and was silenced in ingenious and natural ways when it began to cry. The men were all somewhat clothed, but one little boy of six had forgotten to dress up and just had on a string and a rag. The hymns were mostly in Sheetswa, and Fuller chimed in with Chindau, so we had quite a babel. These Africans *can* sing! There may be something lacking in sweetness, but in rhythm and harmony they are top-notch. They insist on singing in two or three parts and do it finely.

Here, at Mheho, we are met with representatives all the way up and down this broad territory. Each Evangelist, and there are nearly seventy here, has brought a little group with him. There are only six or eight families in this station, but we had about five hundred at morning prayers this morning. The meetings this noon and tomorrow noon, to which the heathen are also invited, will be the big ones, and perhaps I can describe them later.

I must explain about the Evangelists. This name seems to have been adopted by all the societies to apply to these men whose position is unique. They are in most cases those who were converted from heathenism at the mines, under our workers along the Rand, at Johannesburg. With no special training whatever, and with only a very feeble ability to read, each one has built a hut upon some place allowed him by his chief and invited others to join him. One by one new huts are built and the young Christian (and many of them look like mere boys) becomes the village chief in a Christian village. These villages vary much in size; but half of them have six houses or less, I should judge. The largest has twenty-eight. As the size of the village increases, the importance of this position of headman naturally grows. The groups under such guidance have apparently made much progress. The people do not smoke, drink, or practice polygamy; and they usually have morning and evening prayers; have a school of a dozen or more who try to learn to read and count; and almost all places report a catechumen's class of a few candidates for baptism. This headman or "Evangelist" is teacher for a couple of hours in the morning, preacher on Sundays, and father of his people at all times. During his spare time he and his wife must earn a living, for most of these men have no remuneration for this service. A few have their hut tax paid for them by the missionary; and a few get a small amount more, but hardly enough to call a salary. The position has its attractions in itself, of course.

As you can see, this is a spontaneous growth of a peculiar kind. Dr. Bridgman has visited this district for a month or two each year, but many of the places have never been visited at all. New "Evangelists" are reporting themselves at every visit. As a help to keeping things in hand, a native of the region, who had had a little more education than most of these evangelists, was ordained by the Natal churches and sent here as a supervising pastor. He is a man of a good deal of force of character, and of great good humor. Still, you can hardly fail to see the powder magazine of danger in this situation if no firmer hand of guidance is provided. This is a "mass movement" of a kind that provides a *field* for missionary work. Its own results cannot otherwise be permanent. The people, both here and in Johannesburg, are keen to the situation and their one call is for a missionary. I do not wish to be understood as having settled this in my own mind, for there are many complications.

One of the complications of most serious character is the government attitude. This is dictated by the necessity of using forced labor for any advance in public works. The financial situation is extremely bad. A morning collection in one of these places looks like $1,000 and turns out to be worth thirty cents. Portugal has borrowed more than she can ever repay, but she can borrow no more. The missionary influence is against forced labor, and so is against progress from the Portuguese point of view. Then the number of these foreign societies is rather disturbing to them. Further, they have a natural desire to spread the use of Portuguese among the natives, and few missionaries know it or will learn it. The officials we have called on make these points clear. Those whose personal character is *worst* seem to be most friendly to us! The story of forced labor would not sound pretty, so I will desist from any attempt at it, but it is a fundamental problem.

Friday, June 13. The comic and the sublime have been sandwiched all yesterday and today, and we all feel that it has been a wonderful time. Our conferences with the Evangelists developed some interesting and some painful situations. Each reported the place he represented, and there were one or two breaks, due to sin or secession, where a place dropped off the list. One revelation was that a number of them had never been married with

a Christian ceremony, but only by heathen rites. This matter took a lot of discussion. Very many of them had no government licenses and feared arrest and punishment. The license was refused because they had no resident white missionary. Their one great plea was for a *missionary.* Each place sent its missionary offering, which, in comparison to their earning possibilities, would put almost any group of American churches to shame.

The two big meetings were yesterday afternoon and this afternoon. The first thing yesterday was a five-couple wedding. Of course several had been married a long time; but this was a Christian wedding to solemnize heathen custom. I wish a feminine pen could picture the gowns for you! The star bride was in orange blossoms and veil, all white from the top of her head to the soles of her

THE WEDDINGS

shoes. Another had a white mosquito netting draped sweetly over a broad-brimmed straw hat. A third had an ancient and rakish hat set over a bandana handkerchief tied tightly about her head, but no veil to spoil the effect.

In today's crop of ten couples there was less pretense at fine clothes. All the men were fairly well dressed both days, but the girls presented a wide variety. I think none today had shoes or stockings, but most had some sort of waist. The waist of one did not connect with her skirt very well, revealing a marvellous array of tattooing in between. I should not call it "tattooing," scarification I guess—scars in the form of rows of great welts. Two had cheap white underskirts as wedding gowns. Two or three couples were baptized immediately after the wedding. One blushing bride nonchalantly nursed her baby while standing in front in line for baptism. Another bride and groom presented their first-born for baptism ten minutes after they were married.

After the weddings they read me a speech of ten points, of greeting, of petition, and of presentation. Two Portuguese pounds (about $8) were presented to start an account with the American Board to support a new missionary out here. Other gifts were a big xylophone, a fine bow and arrows, two black kids (real goat kids, I mean), and about twenty hens and chickens of varying sizes.

Then Dr. Bridgman got up and gave them a ringing address in Zulu, translated into Sheetswa, on Christ's power to destroy the works of the Devil. The hard-faced chief was there, with two bodyguards sitting right in front taking it all in. When Dr. Bridgman got through, the invitation was given, and about forty or fifty crowded forward to weep and pray aloud on their knees. They were from these Christian communities, not from the heathen group who fringed the crowd. I have never seen an American Camp Meeting in the Sunny South, neither have these people, but this was what I imagine that would be. It was genuine all right. Each evangelist was right on the spot so he could follow his own people. But they have had no training but what they got at the mine compound in the catechumen's class. What a responsibility on such untrained shoulders!

This afternoon I spoke on "Hearing and Doing," and Pastor Likumbi put it into Sheetswa. After it he made an impassioned appeal and nearly thirty more came forward. Yesterday there were nearly 1,000 present; and over 800 today. The heathen were mostly absent today. Perhaps they were scared away by the directness of the attack on the Devil and witchcraft.

At the close of today's service we had communion. It was an amazing sight and one which moved me deeply. Forty-eight who had been receiving training through the past year were received to baptism and church membership. Some fifteen or twenty babies were baptized; and between 350 and 400 communicants partook of the elements. In the gathering dusk, long after sunset, we knelt with the small group who had started out on the Christian life for the first time and commended them to God. Who can imagine the difficulty of the way before them? Ignorance, the strong pull of heathen custom and tribal law; the universal degrading laxity of morals; the fear of Portuguese official and of the wild beast; the struggle with poverty increasing as they try to rise; and the only guide, counsellor, representative, priest, and prophet for them is the untrained "Evangelist"! I do not wonder that Dr. Bridgman's heart almost breaks as he thinks of the possibilities and impossibilities of the situation.

These people in their simple way have asked me to give their greetings to the American churches, which they imagine like the Zulu and Inhambane groups. So please all take your share of greeting and pass it on.

A BIG BOOK ON A BIG QUESTION[1]

By Cornelius H. Patton

"THERE is practical agreement among the best authorities that there is no such thing in the world today as race in the zoölogical sense of a pure breed or strain. There has been incessant intermingling of types. In the actual state of the world, one eminent authority tells us, the word race is a vague formula, to which nothing definite may be found to correspond. On the one hand, the original races can only be said to belong to palæontology, while the more limited groups, now called races, are nothing but peoples, or societies of peoples; brethren by civilization more than by blood. Peoples, that is, actual groups occupying definite geographical areas, are the only realities."

Such is the conclusion of Mr. J. H. Oldham as to the significance of race, from the scientific point of view, in his highly important book, *Christianity and the Race Problem.* The author does not minimize the problem by submerging it in a biological formula. He seeks to deal only with realities, be they stern or otherwise. "It will be our aim to see facts as they are and to welcome all the light which the sciences, both natural and social, can shed upon them."

Here, then, is a work as scientific as it is Christian—let us say scientific because it is Christian. Mr. Oldham has read widely and sympathetically and he marshals the authorities as only an authoritative marshal can do. Weismann, Troeltsch, Schweitzer, Mendel, Marett, Punnett, Kidd, Keane, Conklin, Wallas, McDougal, Thomson, and many others, take their turn on these pages; some of them a good many turns. Authorities bulk large in the discussion, but not too much so for the reader who wishes to know what lies back of the important conclusions with which the chapters close.

Favorite works with Mr. Oldham are Murphy's *The Basis of Ascendency* (quoted ten times), Conklin's *Heredity and Environment* (quoted seven times), Hocking's *Human Nature and Its Remaking* (quoted seven times), and Schweitzer's *Decay and Restoration of Civilization* (quoted five times). His inherent fairness is shown in the respectful way in which he deals with writers like Lothrop Stoddard, Madison Grant, C. C. Josey, and others of the "purple" school, from whom he differs not only on theological, but on scientific grounds. Not a few of Mr. Stoddard's statements and figures bearing upon race supremacy are proven to be wildly inaccurate, yet no word of scorn is spoken. More than once Stoddard's *The Rising Tide of Color* furnishes a point of departure for a discussion of a profoundly serious nature.

Stating that the question with which the book is primarily concerned is what attitude Christians, because they are Christians, ought to take in regard to racial issues, and what they can contribute to the improvement of existing relations between the races, the author leads the reader through sixteen chapters of luminous comment and suggestion. Chapter I outlines the task and deals with what the author considers impossible solutions. Chapter II sets forth the ultimate Christian beliefs in the light of which judgments must be formed. III deals trenchantly with the causes of antagonism; IV, with the high significance of race; V and VI, peculiarly strong in treatment, discuss the facts of equality and inequality; VII and VIII relate the problem to government, especially the British government in India; IX–XIII cover immigration, intermarriage, social equality, and political equality; while XIV–XVI set forth the guiding principles and practical steps which a scientific-Christian solution would seem to require. On immigration, Mr. Oldham is fair to the point of leaning over backwards. On population, he finds new value (and danger) in the views of Malthus, which once considered discredited, are now being rushed into the forefront of the discussion by certain authors who impress Mr. Oldham as worthy of serious attention. The treatment here is clear but not entirely convincing. There are those who will refuse to get scared. On the difficult matter of racial intermarriage, Mr. Oldham is conservative and avoids a dogmatic opinion. His practical suggestions are all that one could desire and make a noble ending to a really noble work. The book shows good literary craftsmanship, the style being both lucid and interesting. The style might be improved, however, by avoiding certain excessively long sentences. Occasionally one finds a sentence with such an accumulation of ideas and facts that when the end is reached one has forgotten what it is all about.

The general excellence of the book is such that we find it difficult to speak with restraint. It is a timely and able piece of work, belonging in the front rank of studies of its kind. It will reward the most painstaking reading and study. No student of national and world problems can afford to be without this book; to ministers and missionaries it is indispensable.

Mr. Oldham is the senior secretary of the International Missionary Council, with offices in London. It is a great thing when a man of his scholarship, Christian spirit, and background of world travel and experience can lay aside his ordinary duties and devote the best part of a year to grappling with a huge problem like that of race. We are glad Mr. Oldham was asked to perform such a task; we are glad Mr. Oldham's committee made it possible; we are glad he carried the task through to such a conspicuous result.

[1] *Christianity and the Race Problem.* By J. H. Oldnam, Secretary of the International Missionary Council, Editor of the *International Review of Missions*, London; Student Christian Movement, 32 Russell Square, W. C. 1. New York: Doran & Company. Pp. 265.

PERSONALIZED GIVING

By HENRY SMITH LEIPER

AN AMERICAN JAPANESE ALLIANCE

HE was a young Japanese student of evident promise. There was no possibility that his own family could educate him, and his relatives were willing that he should be adopted by an American Congregationalist. Following his adoption, his foster mother assisted him in getting a thorough education in America. He graduated from a famous Congregational college; likewise from the seminary. For some years now he has had a commanding place in Christian leadership in Japan. Once an army officer, his position among his fellow-countrymen is probably even more influential than it could have been were he known solely as a minister.

Not long ago he was asked to become Dean of a large college which educates a very large proportion of the women teachers for Government schools in the southwestern half of the Empire. Last year he was asked to come to America to make several important addresses at large gatherings of representative Christians. He is of such character and ability that it would not be truthful to say that without his American Congregationalist sponsor he would not have been the outstanding figure that he is, but the fact simply is inescapable that much of his present usefulness to his country, to better international relations, and to the Kingdom of God is a result of what this true friend did for him. Her satisfactions in and through him rest back on solid accomplishment of a highly personal kind.

This is, of course, a bit out of the ordinary. Not many can make their contribution toward the healing of the world's hurt by so direct and personal and vicarious a method of giving. That is all true; yet this remains an illustration of the ideal way in which any one of us can project himself into even the far-off battles for a more Christian world.

EARLIER PERSONAL ALLIANCES "IN MACEDONIA"

The directness and the personal quality of this kind of investment through another life reminds one of what must have been true in the days of the early Church.

No formal printed receipt from a highly institutionalized Treasurer's Office was received by the giver of benevolent contributions in Paul's day. Those who wished to contribute toward the healing of the world's hurt did it for the most part in a direct, personal way. There were no organizations comparable to those we know today, planned to meet in a systematic and far-reaching way the age-old varieties of human need. Of course folks in some of the early churches did contribute to help their brethren in other towns whose experiment with Communism worked out disastrously. But even in that case their giving was probably personalized through the mediation of Paul and other mutual friends of the givers and the recipients of the gifts.

Up until comparatively recent years it has been possible for any who gave for the good of others to follow every dollar to its appointed task in a personal way. Then, as in the time of Paul, tremendous areas of human need were wholly unmet; but inasmuch as they were mostly unknown and wholly inaccessible, the fact that they were unmet did not cause uneasiness in the minds of even the most sympathetic and large-hearted givers. When, in earlier days, any work far afield was undertaken, it was of necessity small, and there was no physical difficulty attached to knowing personally all the workers. Within the lifetime of people still living, the American Board had a total American staff overseas little larger than the personnel of some single mission stations today. Now the force is over 700.

MODERN BIGNESS INEVITABLE BUT NOT INEVITABLY IMPERSONAL

With the new conditions of our modern world all that has been changed. If you live in a great city it is next to impossible for you to give, even to local enterprises, in a highly personal way. All sorts of careful coördinations have been made between the various agencies set to the task of righting social wrongs and relieving suffering among those unable to help themselves. And beyond the city lies the nation and the world. Its hurt is known to us at least in major outline, but our various agencies exist to apply the helping hand of human sympathy, in the name of the Master, to this hurt. Yet they are so big and the outreach of their activity so great, that the giver to their budgets finds it almost impossible to see in them the elemental human qualities that are so patent when deeds of helpfulness are local, direct, and personal. Not only does the left hand not know what the right hand does, but different brains direct a thousand hands!

All of this applies, peculiarly, to our churches' activities, both at home and overseas. There are still very small groups of Christian churches which have so few members and so few representatives at work in far-off places that all of them can be known personally by every member. But, as we all realize, that is not true for most of us in the Congregational fellowship. And so if we cannot adopt as our personal representatives men and women workers in needy lands (and this is not so impossible for many of us as we are apt to think, thanks to the large amount of work that a little money can accomplish in most parts of Asia, for example), we need to seek ways of personaliz-

ing our giving, at least far enough to give us a vivid realization of how truly personal our service to the world's need really is.

YOUTHFUL IMAGINATION BRINGS BACK THE PERSONAL NOTE

It can be done, and one very practical and effective way of doing it has been worked out through our Congregational young people's summer conferences, twenty-three of which are now annually gathering nearly 4,000 of our coming leaders.

For example, at the New York State Conferences—one at Cook Academy and another at Blair—a pageant, "Our Messenger of Light," written by Mrs. C. S. Osgood, of Oswego, was used. In preparation for it, a large cloth map of the world was hung across the platform. Only the continents were outlined. No small divisions were indicated. Three charming girls, simply robed in white, came upon the stage and seated themselves at one side of the map. Each announced her own part. One was the Spirit of the Church, one the Spirit of Service, and one the Spirit of Youth. The Spirit of the Church held a great red, lighted candle. The Spirit of Youth called one by one from behind the map of the world, students impersonating the fifteen missionaries who have been at the New York State Young People's Conference in past years and are thus personally known to representative young folks all over the state. The students impersonating the missionaries came upon the stage as their names were called, and told in a brief way the life story of the missionary represented—speaking, of course, in the first person. At the close of the brief recital of personal history, educational experience, and the birth of missionary enthusiasm, the Spirit of Service called to the young missionary to come and light his individual candle in his hand at the large candle in the hands of the Spirit of the Church. As the kneeling "missionary" bent to catch the flame to be carried afar in his hands, a choir of young people joined in singing one verse of some appropriate hymn—"Just As I Am, Young, Strong and Free," "I Think When I Read That Sweet Story," "Help Me the Slow of Heart to Move," "Fling Out the Banner," "Lead On, O King Eternal." While the choir sang, in each case the "missionary" rose and affixed the candle in its specially prepared hanging candlestick to the part of the map where his work was located. Since the missionaries who have been at Wells College, where the first three New York Young People's Conferences have been held, represent a very widely scattered work at home and overseas, the map of the world was soon impressively dotted with candles. Each light spoke to the young people of friends known and loved in the jovial companionship of playground, classroom, sunset meetings, and dining hall during Conference days. This beautifully and effectively visualized the far reach of that part of the world-wide work of our fellowship with which these young folks had come into direct contact. The effect of the pageant was sustained and supplemented through the presentation to each delegate of a large sheet of paper containing the pictures of all of the visiting missionaries through the three-year period.

AN IDEA WITH MANY POSSIBLE APPLICATIONS

The mechanics of the thing can be varied according to necessity. But the essential idea is a good one and it meets a real need in a practical way. For the delegates knowing the missionaries who have visited the New York Conferences since their beginning, the future mention of the American Board in China or Africa or Japan, of the Home Missionary enterprise in the great West, or of the A. M. A. in the South, will bring flooding back memories of personal contacts with real living people who are doing beautiful human deeds of helpfulness in those areas of need.

Each year the delegates in these Young People's Conferences, not only in New York State, but all over the country, have been making special gifts to their missionary leaders for specific things—a hospital bed, a portable moving picture outfit, a set of books, or some similar needed equipment. The enthusiasm of the youngsters in all of this has been perfectly natural and healthy. Its source is their sense of the reality of it all, and in their feeling of being *personally related* to what is going on.

AND IT'S A MUCH-NEEDED ELEMENT!

In that sense of personal relationship there lie great possibilities as yet only partially realized by any of us, young or old. The application of originality, of dramatic ability, of imagination and initiative to meeting the problem of personalizing what is all too often wholly an impersonal enterprise, will go far toward solving the problem of our world-wide work on its financial as well as religious side. It can be done through study groups, correspondence, special gifts, and the arrangement by which many of our larger churches support their own missionary or missionaries. It can also be done very effectively by the use of a little consecrated imagination in connection with the $10 a minute idea. Not a few individuals and churches have found this of direct assistance in the accomplishment of this most desirable end.

Through all these methods is imparted a sense of conscious, vicarious usefulness. Thus can we put new life and vigor into the work we call missionary education. It will "put the fun in giving." Thus can we help to bring new joy and enthusiasm and wholesomeness into the religious life of our Fellowship as related to our responsibilities in our world-wide work.

A GREAT DAY ON THE COAST

WE have received such enthusiastic reports of a unique and impressive "Missionary Luncheon" given recently by the First Church of Berkeley, Cal., that we make room for the story among our articles in this number. Dr. Ferrier, our well-known friend on the Coast, says: "There was never anything like it before in California." If such be the case, then we ought to have some account of it in these columns.

We cull from the hastily written but no less accurate letters of Secretary Kelsey and Mrs. George Hinman. They both link the "luncheon" to a commissioning service, a banquet to about a score of missionaries on their way to the field, and an address given at the opening of the Pacific School of Religion. The missionary band included the following:

Veterans

Dr. and Mrs. Lucius C. Porter and family, of Peking
Rev. and Mrs. Samuel H. Leger and family, of Foochow
Rev. and Mrs. Robert McClure and family, of Shaowu
Mr. and Mrs. Ernest W. Houlding and son, Lintsing
Miss Eunice Thomas, Foochow
Miss Mary L. McClure, Fenchow
Miss Edith Husted, Japan

New Recruits

Rev. and Mrs. Robert M. Bartlett, Peking University
Mr. Guy A. Thelin, Foochow
Miss Marion E. Talcott, North China
Miss Helen Gallagher, North China
Miss Rosamond H. Clark, Japan
Miss Valley Nelson, Lintsing
Miss Ethel Gulick, Japan
Miss Lucille Day, Turkey (Brousa)

DR. KELSEY'S RÉSUMÉ

First, there were eighteen missionaries about to sail for China, among whom was Dr. Lucius C. Porter. Then a luncheon was served at the First Congregational Church in Berkeley. Fifty more than could be cared for were eager to attend. (They were invited in to be listeners.) The day had three high spots:

1. At eleven o'clock three young missionaries who were going out under the Woman's Board were commissioned—Miss Edith Gulick, who goes to Japan; Miss Valley L. Nelson, to Lintsing, China; and Miss Lucille Day, to Brousa, Turkey. Addresses of welcome to the field were given by Mrs. Merle Davis, of Japan, Mrs. Tollman Sargent, of China, and Mrs. Stanley Emrich, of Turkey. Dr. Porter responded from the standpoint of the active missionary.

2. At the luncheon the eighteen missionaries were, of course, the chief guests. There were other notables, however, present—Dr. and Mrs. Frederick W. Norwood, of London; Dr. J. Ernest James, of Melbourne, Australia; Dr. and Mrs. Charles F. Hubbard; and Dr. and Mrs. Chauncy J. Hawkins, of Seattle. Brief but inspiring addresses were given by five of the missionaries.

3. The third feature was the opening of the Pacific School of Religion in the early afternoon. In connection with that, Dr. Norwood gave a superb address on "Man and Dominion." A more appropriate theme or more effective speaker to take advantage of the occasion could not have been selected.

The verdict of one of the elderly ministers present was: "Nothing like it ever before in California."

MRS. HINMAN'S REPORT

We who live beside the Golden Gate have golden opportunities of fellowship and inspiration from those who go in and out. August 18 brought one such occasion—the high-water mark, so the favored think, among many rewarding events of late years. This memorable occasion was a commissioning service for three young women who go out as representatives of the Woman's Board of the Pacific.

First Church, Berkeley, housed a goodly company when at eleven the "day" began. Miss Ethel Gulick was the first missionary speaker. She goes to Doshisha, Japan, to be associated with Miss Denton. She is returning to her childhood home—Kyoto—after years of preparation in Oberlin, Columbia Teachers' College, and Union Theological Seminary. That such a home going was not a matter of course came out in the story of her decision to give her life for Christ in service in Japan. The homeland had seemed to offer sufficient attraction and opportunity until a friend who had volunteered found it impossible to carry out the plan of foreign service, and asked her to consider taking it up in his stead. So the simple request brought back into fellow service with her father, Dr. Sidney Gulick, and her grandfather, Luther H. Gulick, and many other relatives, another of this long and famous line of missionary workers. Mrs. Merle Davis, of Japan, in her welcome to Miss Gulick, spoke of her own welcome into the home in Kyoto, where she had first seen Miss Gulick as a little child.

Miss Valley Nelson, graduate of the University of Washington with nurse's training, and an experience of frontier conditions and service, told of her steady devotion, through all delay, to her plan for work on the foreign field, and of the ancestry which held up the ideals she has been following; and very fittingly Dr. Susan Tallmon Sargent, who laid the foundations of medical work in Lintsing, China, and built the hospital there, welcomed her to the self-denial and burden and joy of ministering to the sick in that great field where Dr. Alma Cooke works, and to which Miss Nelson goes as her co-worker.

Another tradition of some generations of Christian service is fulfilled in the going to Brousa of

Miss Lucille Day, whose grandfather, Rev. W. L. Tenney, served many years on the Pacific Coast, and whose father has long been the Y. M. C. A. secretary at El Paso. Miss Day's preparation has been in Oberlin, where she graduated in '22, in University of Chicago, teaching in El Paso high school, and in seeking out and helping Chinese, Japanese, and Armenians wherever she could make such friends. Her happy recognition of the fact that the world cannot be evangelized by orphans alone, and her family's joy in her going, came out in her delightful talk; and she was welcomed to the field by Mrs. Jeanette Wallace Emrich, who declared an almost un-Christian envy of the privilege of service in such a place. She charged Miss Day to withhold immature judgment; to be certain that she was to learn more than she could teach; to go with a heart full of love for the people of her field, and to be sure that God could use her in every experience that might come to her.

Dr. Kelsey followed with the impressive commission of the American Board, and the closing prayer by Dr. Nash brought us all into the very presence of the Unseen as he committed these young missionaries to the work and the companionship of their Leader. The address by Rev. Lucius Porter, of Peking University, which followed, gave us fresh reminder of the unimaginable needs of the people and communities to which they are to minister, and of the uplift which comes to the souls of those who walk the highway of service, comparable to the experience of the discoverer of the South Pole; when Scott was asked why on earth any one wanted to go to the South Pole, he gave, among other reasons, "for the sake of the fellowship." The benediction was given by Dr. Pond, well past his fourscore and ten years, who has given a lifetime of service to the Chinese on this Coast.

There followed a luncheon which taxed the capacity of First Church, which could seat only 280 of the guests (though there *was* another table, known only to a few, where sat a happy group of junior missionaries, whose fathers and mothers were in the public eye). Representatives of a good number of the churches of the Bay region came to sit by and listen to the speaking which followed—a great company of those returning to their work, men and women of experience, whose lined and thoughtful faces show both the stress and the happiness of their lives, though the absence of gray hair was noteworthy. Each of those going out, introduced by Dr. Kelsey, rose and gave home address and college, field and specific work, and from then until Dr. Norwood of City Temple, London, gave the opening lecture of the Pacific School of Religion, the time was filled with talks, gay and serious, from some of the outstanding members of the company.

Miss Edith Husted, returning to Japan, reminded the recruits that the first five years on the field are as important a part of the preparation as any preceding years. Mr. McClure, of Shaowu, told of the harvest from seed sown in a forgotten corner by one who had been cast aside as unworthy, and the Christian community which had grown up round him. Mr. Fritts, of Mexico, commended to our interest our nearest neighbor among the nations, and Miss Day spoke for the new members of the group—of their joy in the work they have chosen and in the coöperation with those who stay behind. Rev. Lucius Porter, whose work has been a bond between Columbia and the Peking University, pleaded for a new word to replace the worn "missionary," and a new vision of his office, with less of halo and spotlight and more of daylight. Miss Eunice Thomas, going back to her post in the Wenshan Girls' School at Foochow, spoke earnestly in the same line; of the time when Christian work overseas shall not be the burden of a few set apart from all other obligations, but a part of the work of every member of the family of Christ.

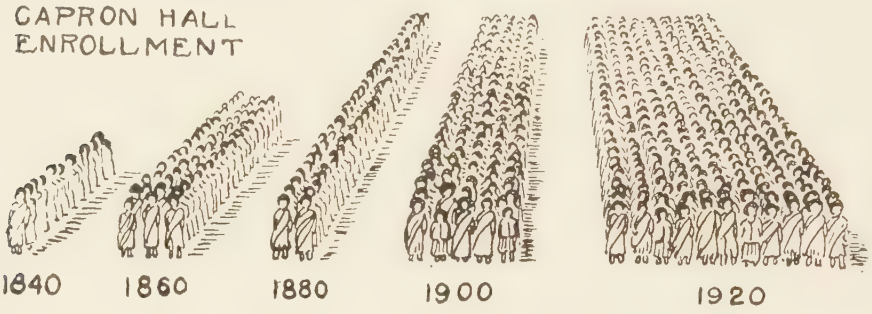
There were present also and introduced: Dr. Norwood, of London, here for the Earl Lectures in the Pacific School of Religion; Dr. James, of Melbourne, supplying the First Church in San Francisco; Dr. and Mrs. Chauncey Hawkins, of Seattle, down to give their farewells to Miss Nelson; Dr. and Mrs. Irving Wood of Smith College, *en route* to China to visit their daughter; and Mr. Hubbard, pastor of Union Church in Peking, with Mrs. Hubbard. Miss Houston, preparing for work in Foochow; Miss Adeline C. Peers of the Central Congregational Church, Topeka, Kan., going to Union Medical College, Peking, as a technician; and Mr. and Mrs. Leavitt Wright, second generation missionaries in Mexico, were also present.

Some of these friends were at the *President Cleveland* on Tuesday, the 19th, to wave farewell from the dock to those leaving. Not often does California Congregationalism have the privilege of meeting so many, of such quality, from our far-flung line of advance.

"TRAINED TO SERVE"

APRON HALL has chosen this as its motto; like its symbol, the cocoanut tree, always to grow towards heaven, to seek the light, to do service to others in a hundred ways.

The first school for girls in the Madura District, from a little A.B.C. class of girls, it has grown to be the High and Normal School, still the only one in a population of three million, fed by the other Elementary Schools in the District.



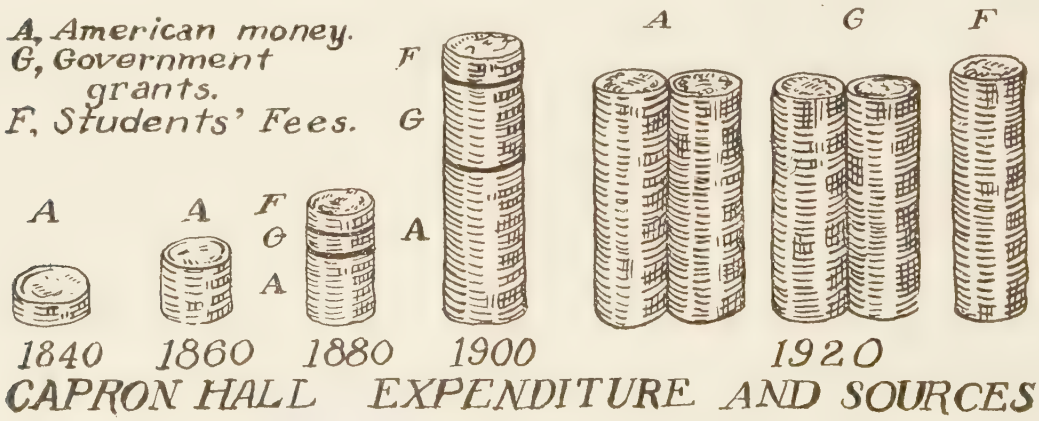
THE OPPORTUNITY FOR SERVICE IS GREAT

There are 400,000 girls above primary education age and capable of higher education in this area.

Only 800 girls are studying in classes above grade V, of whom 450 are in Capron Hall.

The Mission should provide for 1,000 now and at least 2,000 in the near future.

Yearly many applications have to be refused.



The above is a plate used in an illustrated pamphlet published by the Madura Mission of the American Board entitled "South India"

THE STRANGER WITHIN OUR GATES: A CRUSADER'S STORY[1]

By LEONA BURR

SLAVE BOY was eight years old and lived on the big North Gate street of the city. What do you think he did to earn his living? Why, he did not have to work at all. He lived in a big house with many rooms and open courts with his father, mother and sisters, his two uncles and their families, and his grandfather. His father made beautiful silk thread in the shop that opened onto the street and his uncles sold silks and beautiful red satin banners, with huge puffed-up paper characters on them, and sold them for birthday presents for old people or for funeral or wedding decorations.

Oh, no, Slave Boy did not have to work, and he knew that some day all their big house would be his, for he had no brothers, and his uncles had no sons; and he also knew that some day he would have to take trays of food to the graves of his father and uncles, and burn paper money there, because he was the one precious son in the family.

Slave Boy's real name was Bright Life, but nobody called him that around home, lest the spirits notice him when he was being called and want him. Spirits would not notice Slave Boy when they would most certainly want Bright Life.

One day Slave Boy was playing with some neighbor boys in the middle of the street. It was such a good place to play, for the flat stones were dry and warm, because no roof shaded that particular spot. Suddenly they heard the tramp, tramp of feet and the toot, toot of horns. Some marching soldiers were turning down the street. The bystanders shouted at the little boys to get out of the way, and by the time they had picked up the stick of sugar cane they were eating, and had gathered up the dried beans with which they had been playing a dice game, the soldiers were upon them, and Slave Boy was rather roughly pushed out of the way. They watched the gray-coated soldiers with guns on their shoulders march by and then they tried marching for a while, but it was too hard.

Slave Boy said: "Why did the soldiers come here?" One boy answered: "Oh, in other places they could get nothing to eat and so they came here." When he went home he asked his mother, but she said she did not know and he still wondered.

He could remember when he was seven years old how one day a very strange thing happened. He knew it was strange and sad, for no rice was prepared for their breakfast that morning; and his mother had wrapped some of her clothes and his into a bundle and had taken her red trunk, which he knew contained the gold butterflies which she wore in her hair, and her rings and bracelets. His father had grabbed up their bedding and taken them to a big foreign building with big white walls and white floors. To his surprise, he found many other little boys and girls there with their frightened mothers. Before long there was a big noise outside, much bigger than firecrackers, and he was very afraid and clung more closely to the bundle on which his mother had made him sit.

When they went home again, after a long time, how changed everything was! Strange men were walking everywhere on the streets and he could not understand a word they said, for they spoke a queer language. He could hardly tell which was his own house, for it was all closed up, and they had to call to Son of a Stone, the big boy who helped his father dye thread, to open the door and let them in, and then he had shut it so quickly. He heard his father say that the three pigs were gone, and his mother said even the chickens had been eaten. Slave Boy noticed that the vegetable basket hanging over the kitchen stove was empty, for his father could not even buy carrots on the street.

Now he was eight years old, but he could still remember how frightened he was the first time he realized that one of the strangers was speaking to him.

Slave Boy decided to ask Son of a Stone why the soldiers were still here, and the answer was: "Oh, they are just living here." His father had overheard and said: "They also eat the place expensive." He pondered over that for a while. Would these friendly men make it hard for poor people to buy food? They had played with him and he had listened to their talk so much that he could speak their language now. They had even offered him their white paper tobacco.

Slave Boy wished he could ask Big Sister about this matter. She studied in the Girls' School and had read many books. The next day his mother sent him to the school with a basket of sweet potatoes for her and he had a chance to ask. She said: "They are protecting the city from bandits."

That evening when it was dark outside, and after Slave Boy had carried all the rice bowls to the kitchen for his mother, he went up to his grandfather, who was sitting in his long chair. Grandfather carried a fire basket now, even in warm weather, for his bones pained much of the time. He wore his thick red hood that hung down to his shoulders long before Slave Boy had on even a two-thickness garment. Grandfather would know why

[1] From *Shaowu Bulletin*, January, 1924.

the soldiers did not go away, and so he asked him. Grandfather turned to him and said: "My favorite child, if the Northern soldiers should go away, the Southern soldiers would come."

That night when he rolled up in his warm bedding and the bugles from the barracks, which were really the Government School buildings, sounded faint and far away to his sleepy brain, Slave Boy wondered: "If the Southern soldiers should come, they would come for what?"

"SHOULD WE STAY OR SHOULD WE GO?"

By ERNEST C. PARTRIDGE

A FEW days ago, in conversation with a missionary associate now retired by age from service on the field, I found him disposed to protest against the attitude of those who believe in the great commission yet remain in the field under restrictions which seem to hamper their freedom of religious work. Perhaps a page from the experience of one who has had to face this problem for himself, both in Turkey and in Russia, may have some value to readers of the *Herald.*

Having been more out of touch during the past years with the situation in Turkey than you who live in the United States, and read the *Congregationalist* and *Herald,* I hesitate to enter that field; and yet, if we believe, first, "that the Gospel is the power of God unto Salvation"; second, that Christianity as a religion is superior to Mohammedanism; third, that the Church in Asia Minor needs this religion; and, fourth, that by mutual agreement of the American churches this territory has been committed to the Congregational Church to cultivate, how can we fail to occupy the field to the limit of our ability and opportunity? Those who have a definite call to this work and are fitted by ability and experience for it, must go in and stay in unless kept out or driven out.

In Russia the problem is a very difficult and interesting one. According to the present law, two very definite restrictions are placed upon us. First, no schools are permitted other than those run by the Government. The only exception to this rule in Armenia is the educational system of Near East Relief. Second, foreigners are not permitted to engage in any propaganda work, religious or otherwise. This condition prevents at present any American Board work in Russia.

I discussed at length a year and a half ago the question of the education of our orphans with the Commissaire of Education of Armenia. "We were required," he said, "to follow a course of study laid out by the Government Department of Education. This does not permit of religious instruction in the schoolroom." He cited the American public school system and said: "In this we are following the example of your own country." When we talked of teaching ethics, he again cited America, saying that ethics as a philosophy was taught the college students in the junior year and that in the public school program of Armenia ethics as a formal lesson had no place.

"Any number of ethical lessons," he said, "may be taught incidentally, and should be taught by every teacher constantly. For example, the child must learn that he cannot play with figures in an arithmetic lesson and get a correct solution. This is an ethical lesson. Many valuable ethical lessons may be taught in connection with science courses."

Actually, is not this attitude a correct one and does not more depend on the personal character and influence of the teachers than upon any formal teaching that may be given? I have associated with me in the educational work in the Near East a fine staff of American specialists, men and women of high ideals and devotion to the welfare of the children. We constantly seek the best teachers to be found and are working to prepare better ones. Will not the constant influence of the character and example of such people reproduce themselves in the children? It is in this belief and hope that we are continuing our work today. We have just completed the preparation of a little text-book of ethics to be printed in Armenian as a guidebook for our teachers. This has been prepared by one of our staff, with the advice and assistance of a representative of the Department of Education, and we hope to place copies of this in the hands of every teacher when school opens this fall, not as a class text-book, but as a guide to the constant introduction of moral lessons on the part of the teachers.

In seeking as individuals the answer to the question, "Should we stay or should we go?", must we not compare what we are able to accomplish under present restrictions in either ideals, or what we would like to do, by what it is possible to accomplish and what others would be likely to do in our place? Shall we leave these children whose lives have been saved by American philanthropy to the fate of so many in the past? Shall we feed and clothe them and discontinue their education, or shall we do the best possible under limitations, trusting in the power of example and character to partly at least make up for what we are not allowed to do? I certainly hope we will do the best we can under restrictions.

A CHRISTIAN ENDEAVOR SOCIETY OF ONE MEMBER

By ALFRED C. WRIGHT

IN the western part of the state of Chihuahua, in the Sierra Madre region, there is a small mining town called Cusihuiriachic, nestling in a narrow valley at the foot of a high, barren, storm-swept and sun-parched peak called *La Bufa*. One road only enters, dropping from the high plateau which forms the watershed between the Atlantic and the Pacific, down a thousand feet or so in two miles and a half, and winding its way out along the only open way, that made by the mountain stream.

Along the streets one often meets groups of Tarahumare Indians, with bows and arrows, whose only dress is a loin cloth and a bright-colored blanket with, perhaps, a few quarts of shelled corn in one end; thus carrying "bed and board" with them. Miners are coming out or entering the mines in large numbers at morning and night; and the rumble of the heavy machinery continues without ceasing day and night.

Missionaries had established their work there and had gathered a congregation of those who listened to the Gospel message with eagerness and had tried to practice the teachings of their Master and to lead others into what, for them, was a new way. One day a member of the little band met her godchild, Herlinda, and told her about the services, and when she showed interest, gave her a copy of the New Testament and told her to read it, for there she would find all that was preached and taught in their meetings.

Now Herlinda considered herself a Christian, of course, for her parents were faithful Roman Catholics, and she had been baptized into the church and taken to Mass regularly; she had confessed to the priest often and could recite the catechism and the Lord's Prayer and no end of litanies and responses. But she had never seen a Bible or a Testament in her life, nor had she heard the simple Gospel story of Jesus and His love. She had heard the name of Jesus, and often used it herself, but she knew much more about the Virgin Mary and many of the saints, as they were described by the priests and nuns, than she did about Jesus Christ.

When she took the book, although she knew that her godmother was a Protestant, and that the priest was continually warning them to beware of the Protestants and their heretical teachings, she knew nothing about the dangerous character of the book she had received. She took it home and began to read. She was much interested, and soon began to read parts to her parents, who, at first, were as much pleased as she with what they heard. But when they found out that the book had been given to her by one whom they knew to be a Protestant—the very one whom they had chosen as godmother to the child long ago, before she became Protestant—they began to have fears. The father took the book to the priest, saying:—

"Holy father, here is a book which a friend has given to our daughter, and which Herlinda enjoys reading very much. And we have brought it for your approval because it seems to us a very good book."

But the priest no sooner saw it than he snatched it from their hands and cried:—

"Where did you get this abominable thing? Don't you know that it is one of those accursed Protestant writings that are prohibited by our Holy Mother Church? Every one who reads this book or has it in his house shall be excommunicated."

And carrying the innocent little volume to the open fireplace, he threw it into the flames.

The parents returned home greatly frightened, and told Herlinda what the priest had said and done, and charged her to have nothing more to do with those "awful Protestants." At first she was frightened; but when she thought more about it and remembered what she had read, she began to wonder what there was wrong about it? Everything seemed so good and true, and the life and words of Jesus were so simple and loving and inspiring that she could not believe that they were all wrong.

After a few days she met her godmother and told her what had happened.

"Herlinda," said she, "that book has nothing in it which is wrong or untruthful or unChristian. It tells the story of the way the Christian Church began, shows how Jesus lived, what he taught, and how the first Christians formed the Church. The reason why the priest does not like the book is because the Roman Catholic Church today is teaching and practicing many things which the first Christians did not teach and practice, and some of these things are very contrary to the teachings of Jesus Christ. I am going to give you another New Testament. Take it and read it carefully and see whether what I say is true.

"See here, what Jesus said: 'I am the way, the truth and the life. No man cometh unto the Father but by me.' Can such words as those do you any harm? Should such words be thrown into the fire and burned?"

Herlinda hesitated at first, but finally she took the book, hiding it under her shawl, and carried it home. She did not tell her parents this time, but read in it whenever she had an opportunity to do

so. The more she read, the better she liked it, and the more convinced she was that such words could do her no harm and did not deserve to be burned. Many things taught in the book were the same as those she had already accepted, such as the idea of God, of Jesus Christ, and of many of the Christian virtues. But as her godmother had told her, there was much which the Roman Catholic Church taught as essential which is not mentioned at all in the Testament. She found nothing about worship to the Virgin, or to the Saints; nor about Purgatory, nor the Mass, nor a Confession to the priests, nor penance, and she wondered much. What she enjoyed most was to commit to memory many of the best passages, so that she might be able to remember them if her precious book should be taken from her.

She had to be very careful in reading not to discover the book to her parents. Sometimes they would come in sooner than she expected, and she would have to hide the book hastily. When busy preparing the meals before the open fire, with her back to the others, she could sometimes draw out the little Testament and read a few words by the light of the fire, and that same flame would lighten up her countenance, revealing a new peace and joy. So at last she became a true Christian by simply believing in Jesus Christ; accepting his teachings and following him as best she could. She could not attend services, she made no public confession of faith—she simply accepted and believed. What more is needed?

One night, as she was reading her Testament by the light of a tallow candle which she had taken to bed with her, long after her parents had gone to sleep, her father unexpectedly woke up, and seeing what she was doing, seized the book and discovered what it was.

He was extremely angry and, throwing the hated book on to the embers still glowing in the hearth, declared that he would take the girl that very night to a place where there were no accursed Protestants. He made her get up and dress and make up a bundle of the clothes she most needed, and started out in the darkness for the little town of Buenos Aires, some six miles away.

Now it happened that the very same night a kind old man, and member of the evangelical congregation, for some reason unknown to him, woke up earlier than usual and, mistaking the hour, got up and saddled his horse and started for Buenos Aires, where he was working. On the way he caught up with the father and daughter, who were trudging along on foot, and as they had a stream to cross on a narrow log, he offered to take the girl across behind him on the horse. The offer was accepted, and while they were crossing and the splashing of the water drowned her voice, Herlinda whispered in his ear what had happened to her.

That night, when the old man reached home, he told his good wife all about it, and they said: "Let's move over to Buenos Aires and help that poor girl."

Moving, in Mexico, to the humble class is not a very formidable undertaking, and the next day saw them settling themselves in a little cabin in Buenos Aires. They did not take much luggage, but in the pack which the *burro* brought was a Bible and a hymn book, although neither of them knew how to read. They soon found where the girl was kept, and while the men were at work, Herlinda and the old woman would go out into the deep pine forest which surrounded the place and Herlinda would read. When she came to words which her friend remembered the woman would say, "Our preacher explained those words this way. . . ." Then Herlinda would read the words of some hymn and her friend would tell her how they sang it, and in that way the girl learned much of the Bible and many of the simple Gospel hymns, and was very happy.

At last her father discovered what was going on and was more angry than ever. Herlinda's mother said to her:—

"Herlinda, I would rather see you in your grave than know that you had become a Protestant."

Then her father said that he would take her this time to a place where surely there were no Protestants. They packed up their things and moved to a place a hundred miles away, across mountain ranges and great forests, to another mining town called Jesús María. But lo and behold, some months before a colporteur had sold a few Bibles there, and although there was no missionary or preacher, a group of those people had got together to read the new book and to talk about its teachings, and that made them Protestants! Herlinda heard of it, and sometimes she could meet them and tell them a little of what she had learned, but it was very little.

Months passed and nothing was heard from Herlinda, but after a couple of years, one night a man appeared at the services in Cusihuiriachic and said that he had come from Jesús María and had brought a message from Herlinda. "Tell the brethren that I am faithful."

Can any one keep the Christian Endeavor Covenant better than she was doing? Herlinda was never received as a member to any Christian Endeavor Society, but so far as known she was faithful to the end!

THE HOME BASE

The American Board

Now For Providence

The 115th Annual Meeting of the American Board is to be held in the Central Church, Providence, October 21–23. The preliminary program is completed and offers a most attractive group of topics and speakers. The sessions will begin at three o'clock Tuesday afternoon, Secretary Barton giving his Annual Survey in the course of the afternoon. The evening service is one of worship and communion. The annual sermon is to be preached by Rev. Robert R. Wickes, of Holyoke, and the Lord's Supper will be conducted by President Edward C. Moore, formerly pastor of Central Church.

The Board will be fortunate in having a large group of missionaries home at that time and will bring many of them on to the program. For instance, six from Africa will give a vivid picture of the work in that country; among them, Rev. Henry C. McDowell and Rev. Frederick B. Bridgman, D.D.

China will have nine representatives. China is so prominent in the minds of people today that the program naturally bears heavily on the work in that country. Among these will be Rev. Frank Rawlinson, D.D., who will give one of the main addresses Wednesday evening. Dr. Rawlinson will be eagerly listened to because of the fact that he is a missionary of long standing in China, who recently transferred his relations to our Board. He is one of the foremost missionary leaders in that country today. From China also comes Dr. Percy T. Watson, from his new hospital at Fenchowfu, and Rev. Edward H. Smith, of Ingtai.

Mr. Frank W. Stevens, of Grand Rapids, is to tell Wednesday evening "What an American Business Man Saw in China." He, as secretary of the Consortium which had much to do with the large banking developments in China a few years ago, will have a strong message, and from a unique angle.

Miss Mabel Emerson, Associate Foreign Secretary of the Woman's Board, will give an account of her recent trip through the Near East; Miss Emerson having accompanied Associate Secretary Riggs last spring through that war-torn country.

Dr. Joel E. Goldthwait, of Boston, will present a new medical policy for the Board, which promises to be striking and to give ample material for discussion.

One of the best friends of Japan in this country, Rev. Sidney L. Gulick, of New York, will bring an answer to the question: "America and Japan—Friends or Foes?"

Rev. William S. Beard will speak for the Commission on Missions on the theme: "What Shall Be Our Response to the Challenge of China?"

These are some of the rich things the program offers.

A number of interesting side meetings are being arranged for students, business men, women, and young people. The latter will be with the coöperation of the missionary department of the Congregational Education Society.

The exhibit in the chapel will embrace unusual features this year in the way of Chinese and Japanese displays, new illustrated lectures, and moving pictures.

There is every reason to expect one of the finest meetings the Board ever held.

Newport Invites Board Visitors

Through Rev. Harold Stearns Capron, pastor of the United Church, seconded by Union, the only colored Congregational Church in the state, comes an invitation to those attending the Board meetings in Providence to visit Newport. "Rich in scenic beauty and historical places, Newport has a special claim upon the lovers of missions, because of Samuel Hopkins, who tried during the last quarter of the eighteenth century to train negroes for the evangelization of Africa. Dr. Hopkins, the hero of Mrs. Stowe's 'The Minister's Wooing,' was not only 'willing to be damned for the glory of God,' as his theological system taught, but was also actually 'damned' and deserted by wealthy parishioners for his courageous attacks upon the slave trade. Here a century later was born Matthew Perry, who opened Japan to commerce and to Christianity. Here lived for two years the famous Bishop Berkeley, waiting to found a college in Bermuda. On leaving, he gave his home to Yale.

"United Church is not old, but its building boasts decorations and windows executed by John LaFarge. It numbers among its pastors Henry van Dyke, still a member 'in good and regular standing,' and 'Dominie' Thayer, a name to conjure with. First and Second Churches, joining in 1833 to form United, have handed on traditions of the ministries of Samuel Hopkins and of Ezra Stiles (afterwards President of Yale), who baptized William Ellery Channing, patron saint of Unitarians."

Mr. Capron, whose address is 119 Church Street, Newport, will gladly give full information as to time-tables, etc.

Woman's Board of Missions

ROSAMOND CLARK
Japan

ELIZABETH CAIRNS
India

GERTRUDE AVERY
India

MARION BEMAN
India

New missionaries for Japan and India en route to their fields or sailing this month

NEW RECRUITS FOR INDIA

It is a pleasure to be able to announce the appointment of two young women for educational work in the Marathi Mission—Miss Gertrude S. Avery and Miss Marion J. Beman. Miss Avery, who goes under life appointment, will become a member of the staff of the Ahmednagar Girls' School, and it is probable that Miss Beman, who is appointed for a three-year term of service, will also teach in this school. Both young women are especially well fitted by home training, educational advantages, and spiritual earnestness for the work they are undertaking. Miss Avery, whose home is at Norwich Town, Conn., has from a child wanted to become a missionary to Turkey, for her grandfather was Rev. John O. Barrows, her mother was born in Turkey, and her aunt was Mrs. Clarence D. Ussher of Van. The special need for her having arisen in India, she is happy to transfer her interest to the girls of that country. After graduating from Connecticut College for Girls, she took special study at Columbia University, and taught in Old Saybrook and Norwich, Conn. The Eastern Connecticut Branch naturally claims her and will take on her support.

Holyoke, Mass., is the home of Miss Marion J. Beman, and she is a member of the Second Church, whose pastor, Rev. R. R. Wickes, has had a great influence in her life. Her education has been at Mount Holyoke College, in the class of '22, and she has since then had experience in dealing with the unfortunate, as she has taught two years in the Indiana State School for Delinquent Girls. She has had experience in a Y. W. C. A. vacation camp, in work with Girl Scouts, and has marked musical ability, which will be an asset on the mission field. Springfield Branch is ready to provide her support.

FANNY GRISWOLD
Maebashi, Japan

EUNICE THOMAS
Foochow, China

ALICE M. HUGGINS
Tunghsien, China

Furlough ended, these missionaries are returning to their stations
All three have done much speaking among the churches

Treasury Statement, W. B. M.

The record for August is in line with our hopes, as the Branches made a further gain ($600) for regular work. It was a great disappointment, on the other hand, to find, when we took account of stock in the middle of August, that one-half of the Branches had lost in comparison with the August, 1923, record. A few weeks remain before the books close October 18, and we hope that by sustaining the efforts all along the line every Branch, and not merely one-half, will have a personal sense of victory when we gather at our Annual Meeting.

Board to Meet in Hartford

The Woman's Board looks forward to an annual meeting in Hartford this year, November 12–14, for no city is better equipped to entertain a convention; and Center Church, with its fine auditorium, and its spacious parish house furnished with every modern convenience, is an ideal place for headquarters. The church of which the Moderator of the National Council, Rev. Dr. Rockwell Harmon Potter, is pastor, ought to furnish inspiration in abundance, and we look forward to an address from him at one of the sessions. The fact that Hartford Branch is entertaining the Board as a part of its Jubilee celebration is another happy circumstance.

At this writing we cannot announce the program in detail, but we can tell some of the good things in prospect. All will anticipate the promised address by Mrs. Mary Ninde Gamewell, author of "Ming Kwong," our text-book on China, and will hear with eagerness Mrs. Lawrence Thurston, President of Ginling College, who will be fresh from China. Miss Mabel Emerson, one of the Foreign Secretaries who has been studying Near East conditions at first hand, will tell of her recent visit to mission stations in Asia Minor, and we have reason to think that Dr. Zwemer, the greatest authority on Moslem work, will accept our invitation to appear on the program. Among missionaries who will be in attendance are four at home on their first furlough: Miss Margaret Welles of India, Miss Anna Isabel Fox of the Philippines, Miss Constance Buell of China, Miss Margarita Wright of Mexico.

The chairman of the Hospitality Committee is Mrs. Sidney W. Clark, Care of Asylum Hill Congregational Church, 815 Asylum Avenue, Hartford, Conn., and application for entertainment should be made to her before October 20. Those entitled to entertainment are regularly accredited delegates of the Branches, Board officers and directors, women missionaries of the American and Woman's Boards. The Committee will be glad to recommend suitable hotels and boarding places for those who wish to be self-entertaining.

Our Treasurer in Japan

Delightful letters have come from our Treasurer, Mrs. Frank Gaylord Cook, telling of her experiences in Japan and her delight in seeing our work there. She and her husband landed at Kobe in mid June, where they were at once taken in hand by some of the missionaries; and they spent the next three weeks or so traveling about in the effort to see as many of the mission schools as possible before the summer closing. They succeeded in visiting every mission station in Japan where the Woman's Board has workers. The fact that the thermometer stood in the nineties most of the time—was actually at 98 degrees the day they attended chapel services at the Doshisha, where 1,400 students were packed into the hall—did not dull their ardor. Mrs. Cook is full of enthusiasm for Japanese scenery and Japanese courtesy, and cannot say enough of the hospitality shown them by Japanese Christians, city and government officials, missionaries of all denominations. She has seen quite a different Japan from that of the ordinary tourist putting up at luxurious city hotels. Writing from one of the interior stations, where they stayed at a country inn, she says: "Between my height, my gray hair, and the size of my feet, together with my strange hat and dress, I am a great curiosity."

Some of Her Impressions

Everywhere she went she was, of course, asked to "say a few words of greeting." Often also Mr. Cook was called upon. At Miyazaki she spoke to the women of the town at a widely advertised meeting, over which a Japanese woman presided very acceptably; and among those present were the wives of the governor and the vice-governor and a Buddhist priest. She refers again and again in her letters to the scenic beauties of Japan, but the experience which she cherishes most is a call with Miss Coe at Tottori in a Japanese home. The wife and mother, who "had a Madonna face," became a Christian through the influence of the Christian kindergarten which her little girl attended, and she poured out on Mrs. Cook all her gratitude to the women of America, while the husband, a jeweler by trade, vied with his wife in showing attentions. Mrs. Cook found the Christian kindergartens "wholly fascinating." "The children are the dearest things ever," she writes, "so bright-eyed and quick to respond with a smile. In their gay kimonos they look simply bewitching." She spoke especially of the little ones in the Okayama Settlement Kindergarten, where the children are the genuine slum type. The days at Matsuyama were happy ones, and she greatly enjoyed seeing our Girls' School there and the Night School, which, she says, is really a community center. At Osaka she was surprised to find that the Plum Blossom School had 900 pupils and fifty Japanese teachers besides the three American missionaries. And here she saw, in the midst of factories, the site of our proposed social service plant. Everywhere the travelers visited Kumiai churches and, whenever possible, saw the work of other missions. While at Tokyo, Mrs. Cook made a point of taking a drive with Miss Yasui, the

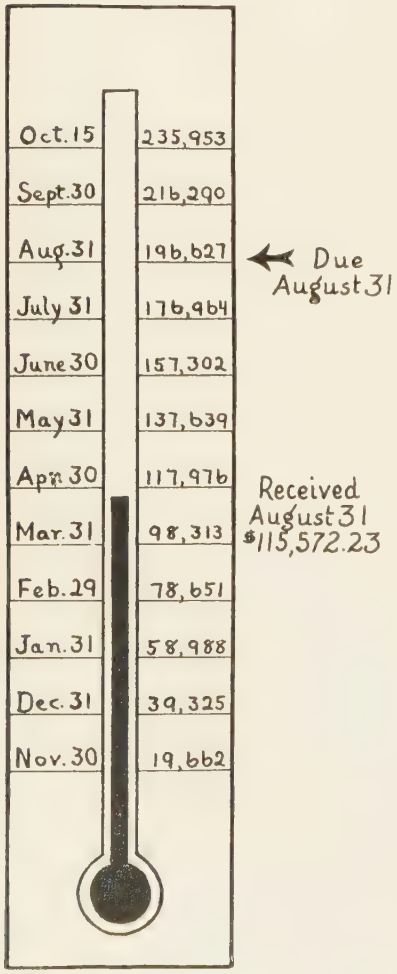
president, to see the new buildings of the Women's Union College. During the last part of their stay in Japan, Mr. and Mrs. Cook went to Karuizawa, a popular summer resort at an altitude of 3,200 feet. Here, as elsewhere, they stayed with a missionary and had further opportunities of getting acquainted with the Japan force which summers at this place.

A New College President

During August the Board was honored by a call from Miss Kathryn M. Adams, the newly inaugurated President of the American College for Girls, Constantinople. Although the college is now an independent institution, we have a deep interest in all its work. Miss Adams, especially, seems close to our own missionary circle. She is an Oberlin graduate and has a rich missionary heritage. She was born in Prague, Bohemia, where her parents were missionaries of the American Board. Later, for many years, her father was engaged in work among Bohemians in Chicago. The family home is now in Walpole, Mass.

Woman's Board of Missions of the Interior

FULL APPORTIONMENT
As accepted by W. B. M. I. Branches
$235,953



The following appeal has gone out in the September bulletin to the friends of the W. B. M. I. for individual gifts to help meet the running expenses of the regular work: —

A CALL

for the observance of

A Week of Prayer and Self-Denial

October 1-8

Will You

Sacrifice for One Week

That the W. B. M. I. may continue to *Send Out the Light*
Pray "without ceasing" for One Week
That the money needed to carry on the regular work committed to us and assumed by us will be forthcoming

It Takes
$1.30 to make a W. B. M. I "World Minute" Yours

How many W. B. M. I. Minutes will you take?
Suggestive Ways of Self-Denial
For Eight Days

1. Go without unnecessary food.
2. Give up the theater and other amusements.
3. Give up automobile pleasure rides.
4. Save on laundry fees and additional help.
5. Stay away from the Beauty Shop.
6. Get along without the new garment you planned to buy.
7. Give up some special thing that you find hard but possible to do without.
8. Make a sacrificial gift unto the Lord.

Roger W. Babson, the financial expert, says:
"One dollar spent for a lunch lasts five hours.
One dollar spent towards an automobile lasts five years.
One dollar spent in service for God lasts for eternity."

"Give and it shall be given unto you"

W. B. M. I. books close October 15. Gifts from friends who have not already responded to the bulletin will be most gratefully received by the Board Treasurer, Mrs. S. E. Hurlbut, 19 South La Salle Street, Chicago, and credited to the Branches.

GRACE BOYNTON

CORA M. WALTON

ISABELLE McCAUSLAND

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

The Fifty-Sixth Annual Meeting of the W. B. M. I. will be held in the Rogers Park Congregational Church, Chicago, October 28–30. Rev. William W. Patton, the minister, extends in the name of the church a most cordial invitation to the women of the W. B. M. I. constituency.

A program of unusual strength is being prepared.

AMONG THE SPEAKERS

Mrs. Lucius O. Lee will give an address on her recent trip to China and Japan—a trip remarkable for its opportunities in seeing the "inside" of our work as well as that of other Boards. Mrs. Lee had many unusual opportunities to observe union movements, as well as work carried on by independent organizations among the Chinese and Japanese. Her visits with the missionaries in their homes were a cheering as well as a most profitable part of her sojourn. Her trip was conspicuous for its achievements and for the great amount of territory covered in the short period of four months.

Mrs. Lydia Lord Davis, who is still in China, expects to return just in time for the Annual Meeting. The many friends who have been enjoying her travel letters will eagerly await a first-hand report of her journeyings in the Philippine Islands, China, and Japan.

Miss Isabelle McCausland, of the faculty of Kobe College, who has spent a year in London in a study of social conditions, will share with us her experiences in Japan and England.

Miss Mary Stowe of Kobe College will also be present to bring us a timely message from Japan.

CHINA WILL BE WELL REPRESENTED

China, the subject of our study books this year, will be well represented by the following missionaries:—

Miss Grace Boynton, daughter of Dr. Nehemiah Boynton and a member of the faculty of Yenching College, Peking.

Miss Cora May Walton, Principal of the School for Married Women in Fenchow, whose unique work has been one of the most constructive contributions to the missionary program.

Miss Gertrude Kellogg, known to our constituency through her work as a nurse in the Kate Ford Whitman Hospital, Fenchow, and her charming pencil sketches of Chinese life.

Miss Louise E. Miske and Miss Ruth E. Van Kirk, Bridgman Academy, Peking, Miss Hazel Bailey of the Woman's Bible School, Peking, and Miss Leona Burr, Shaowu, the children's missionary, will all bring fresh and interesting messages.

OTHER FIELDS, ALSO

From Salonica, Greece, Miss Lena L. Lietzau, Principal of the Girls' School, whose work of the past few years has been a remarkable demonstra-

tion of faith, love, and courage in the building up of a successful school in a city suffering from the aftermath of war.

Miss Minnie Mills, formerly of Smyrna, later of Athens, and now detained at home temporarily, whose acts of heroism after the Smyrna disaster and whose work among refugees in Greece is well known.

Africa will be vividly presented to us by Rev. Henry C. McDowell, of Angola, West Central Africa, home on his first furlough. Mr. McDowell is called the "Apostle to the Galangue," the African tribe among whom he and his talented wife work. Both are charming young missionaries, graduates of Talladega College. They are supported in their work by our colored Congregational churches. Mr. McDowell's message promises to be as interesting and inspiring as his unusual personality.

CONFERENCE WITH MR. BEARD

For the past few years we have had a conference for Board and Branch officers on the first day of the meeting. This has proved an increasingly important session of the Annual Meeting. This year Rev. William S. Beard, Promotional Secretary of the Commission on Missions, will be with us. He will speak on the Every Member Canvass plans, and also take charge of a discussion group.

FOR THOSE ATTENDING ANNUAL MEETING

Write at once to the *Chairman of the Hospitality Committee,* Mrs. Norman H. Hall, 1518 Morse Avenue, Chicago. She will arrange for your entertainment. Room and breakfast will be provided for guests and delegates.

Railroad rates. As in previous years, a special round-trip rate of a fare and a half will be granted by the railroads, provided 250 certificates are presented. Get a certificate (not a receipt) from the ticket agent when you purchase your ticket to Chicago; then upon reaching the Rogers Park Church, give it to the *Registration Chairman,* Mrs. Walter R. Ceperly. If 250 are turned in, they will be signed by a representative of the railroad and returned to you, and you can then purchase your return ticket at the reduced rate.

A letter has been sent to ministers and to each auxiliary explaining this and other matters in detail.

W. B. M. I. FALL MEETINGS

State Conferences

Missouri	St. Louis, Pilgrim Church	September 21–24
Nebraska	Hastings	October 9–12
Tennessee	East Lake	November 4–5

Branch Meetings

Nebraska	Friend	October 14–15
Iowa	Waterloo	November 4–5
Ohio	Canton	November 5–7
Michigan	Muskegon	November 5–7
Kansas	Topeka	November 11–13

MRS. DAVIS'S LETTER

My Dear Friends:

Fifteen days till the books of the W. B. M. I. Treasurer (Mrs. S. E. Hurlbut, 19 South LaSalle Street, Room 1315, Chicago) close! How about your Thank-Offering?

For five years I have been your Thank-Offering Secretary, and you have worked loyally and well. May this year be the greatest of all—a real five-year celebration for *our* Kobe College buildings. It is of Kobe College that Secretary Barton says: "It has won for itself among all classes of Japanese, and especially among the Japanese officials, a profound respect. I know of no college in the Near or Far East that has more favorable prospects for a brilliant career." And President Blaisdell of Pomona College says: "I am convinced that Kobe College has only begun its history. It has laid permanent foundations, and it should be resourced for a history of influence which is probably beyond the conception of any of us." It was my joy, as you know, to visit Kobe College on its annual Day of Prayer and to catch a glimpse of its innermost heart.

As I write, I sit on the deck of a fine Japanese steamer—the *Shinyo Maru,* of the "Toyo Kisen Kaisha" line (Hong Kong and Shanghai). The boat is large and well-appointed in every way. As I ride along, so well cared for, so safe, I think of the future of these Japanese people, alert, keen, proud, capable, sensitive, progressive—already a force, a sweeping force, which will be felt the world around. It must be good or evil, that force; it cannot be neutral.

The ocean no longer separates, it unites; closer and nearer come the nations together; the impact is correspondingly deeper and harder; and you and I hold still in our hands—in our pocketbooks, if you will—the power which alone can make it safe and secure for nation to touch nation. Christianity is that sole force. Had I needed to be convinced of it, that conviction would have come with this journey to the Far East. I see business, great business, and it is well; but alas! the lives of many business people drag the Orient down. I see great enterprises of the West in the East; it is well; but alas! so often the lives back of the progressive enterprise drag down to hell itself. Christianity, a living, breathing, saving Christianity; that is what must come to the Orient, or both Orient and Occident are lost in the awful impact.

As I say, you and I hold in our hands, in our Thank-Offering, the gift for Kobe College buildings which will help solve the problem. What will be your gift to Him, that He has counted you worthy thus to unite two great continents?

Yours for Victory,

Lydia Lord Davis.

METHODS AND PROGRAMS

WORLD SERVICE PLANS ON CHINA

Graded Material for 1924–25

The American Board and Woman's Boards have gotten out some good material (graded) for the Sunday Schools. We quote here from their folder announcing the material for the year's study:—

No person can be truly Christian who at the same time limits his Christianity to that portion of Christ's teachings which suits his convenience, or who bounds his religion with the walls of geographical limits. Christ knew no limits of land, language, customs, or convenience. It is the purpose of our Sunday Schools to develop all-around Christian character, to give to our young people Christ's whole program in its bigness and its broadness and its serviceableness to those in need. We must have a vital program of service and education which shall embrace the world and be without prejudice or the limits of ignorance.

Why select China? Because we can best give a world vision by making the world concrete, friendly, and worth the intelligent interest of our boys and girls. Many of our schools are enrolled in what is known as the World Service School Plan. If yours is one, you will automatically receive certain items of the material listed in this pamphlet. Nevertheless we commend to your attention the full program, believing that it may be of interest to you if you are putting through an all-around program carefully worked out to stress China in an interesting and forceful way this year. If you are not a World Service School you can still use the full material and fit it into any plan now in existence in your school. Notice the wide variety and rich possibilities we offer you herein to make our sister republic and her interesting people human folks and worth shaking hands with in the eyes of the boys and girls of your school.

For Your School

I. For the Primary Department

a. Picture Stories of Child Life in China. These six large pictures with a story for each are in the series which already has proved so successful in Primary Departments. Useful for telling before or in the department. Price, 50c.

b. What Primary Children Can Do for Their Friends in China, includes practical suggestions for the teacher or department superintendent. It is just what its name implies, but includes stories, very brief ones, to introduce the projects to the children. Free

II. For the Junior Department

a. Hero Tales. Six stories of leaders in China, both missionary and Christian Chinese. Good for telling and guaranteed to take not more than five or ten minutes. Price, 10c.

b. What Juniors Can Do for Their Friends in China. For leaders or teachers who desire to put through an educational project lasting several weeks, or for the leader who wants simple, workable suggestions for real service among the Juniors.

III. For Intermediates and Seniors

a. Ten Minute Programs suitable for presentation in the opening service of worship in the main school or department. The set contains one or two dramatic programs and several simple presentations of China's most interesting phases and most immediate needs as regards our Congregational field. Free to World Service Schools; otherwise, 10c.

IV. Practical Service Suggestions—China

This leaflet will be useful in the department or school where a money gift is to be a part of the whole educational plan for service and giving. Free to World Service School or on request.

V. Outline Map of China

28 by 32 inches; almost a necessity for any real knowledge of China. Will be helpful in the *Ten Minute Programs* or with the *Hero Tales.* Price, 25c.

VI. Service Investments in China

Gives practical and definite suggestions for use of our money to make it go a long way in international friendship and service, including definite items asked of the schools of our Congregational denomination. Free

Special Suggestions

I. The material described in this leaflet requires nothing more pretentious than the use of the ten or fifteen minutes' opening service of worship once a month. It does not attempt to displace the Sunday School lesson material. It undoubtedly will add variety, life, and definiteness to many existing services of worship. It should be supplemented, if possible, in week-day meetings of classes, departments, or clubs when all activities of the young people, missionary-wise, may be correlated and connected.

II. Though the material itself is good, it would be two or three times as successful if presented by pupils of the school and adapted just as far as their initiative and interest makes possible. Appoint a committee to put through a really educational project on China which may influence the whole school and give it a broad, world service point of view, but put on the committee some of the young people themselves, and adults who understand them.

III. One of our best church schools has recently helped us by trying out much of the China material in its advanced form. They have demonstrated the possibilities in this line and written up their project in a most attractive and worth-while form. Send for their material to supplement your own efforts over a period of weeks or months, ending in a Chinese exhibit or pageant. See item 15, page 4.

IV. Get your whole school behind the representatives of our denomination in China with prayer, money, practical help, and concrete interest. Let us help you make this year's World Service Program live in your school.

"Getting In Line"

Said one Superintendent: "Why, I had no idea the plan was so simple. Any school could take a monthly offering for missions. Any school could put through some sort of education about that offering in the opening service once a month. I always believed in that sort of thing for our boys and girls anyhow, rather than blind, hit or miss giving to an unknown cause—"missions." And, of course, I believe in their growing up to an understanding of the wider work of the denomination. Yes, I think your plan is a good one to hold us to it and prevent our letting the thing slide under pressure of a full program."

MATERIAL FOR JUNIORS

Among the best aids for "Congregationalizing" the interdenominational material for Juniors as they study China this year is the World Service Material prepared by the American Board and the Woman's Boards. Several Congregational mission fields are presented for study, with plans for dramatization and hero tales of missionaries and native Christians.

The leaflet, *What Juniors Can Do for Their Friends in China,* gives a plan for finding out all about Chinese Juniors:—

Let the committee assign to each class one piece of work, with a definite time for presenting it in whatever form they desire—by story, poster, play, song, talk, etc. One class might investigate "Chinese Juniors at Home"; another, "Chinese Juniors at School"; another, "Chinese Juniors at Worship"; another, "Chinese Juniors and Chinese Doctors," etc.

Encourage the boys and girls to get as much information as they can from as many sources as they can. Try to have each child working in some capacity. One group or class might be responsible for posters to advertise the missionary Sundays or programs. After finding out all about Chinese Juniors and reporting this information to the whole department, the committee should plan some way of finding out what needs to be done. For instance, the children might discover that they could provide a school for some Juniors who never had one, or at least they could help to provide one. They might decide that they could help by taking care of sick Juniors in a hospital in China. They might choose to help in one way with money and in another way with the work of their hands; for example, sending practical gifts, such as toys, games, dolls, puzzles, etc., to a hospital in China.

Other suggestive goals might be:—

1. Our Congregational Work in China.
2. A Mission Station in China.
3. Christians in China.

The goal is reached when the children have done something for China in money and in handwork, and when they have told the rest of the church some of the things they have discovered.

Note the following as a suggestive list of the sort of things the classes may find useful in presenting some of their topics.

Posters showing pictures of Chinese life with American comparisons, perhaps.

Bulletin Board of Current Events (of our own Mission Stations).

Chinese Flag—to be studied for its symbolism and worked up in a patriotic service such as we would have for our flag.

Map of China showing Congregational Mission Stations.

Cut-outs, especially that of the Chinese House and Mission Compound.

Library of China Books.

Put the Investment Circular in the hands of your committee. Let the children decide the object of their investment.

Send to your own Board for this free leaflet, the Investment Circular, an outline map of China ($.25), and Junior Hero Tales ($.10) to use in connection with:

"Chinese Lanterns"
"Friendship Center in China"
"The Chinese Home Cut-Out"

A SHAOWU SHOWER

A unique celebration in honor of their missionaries, Mr. and Mrs. Storrs, was held in the Rogers Park Church, Chicago, on May 22. After a month or more of planning and advertising by a committee formed of members from each organization, a County Fair was held in the Sunday-school rooms.

Every department had its own booth or entertainment stunt besides the Shaowu Booth, all decorated and waiting for gifts.

The "Seekers" (young people) gave two performances of a short play, charging 25 cents. The Intermediates had a circus, showing a trick elephant with a ringmaster, who put him through his paces. His dainty dancing of Mendelssohn's "Spring Song," played on a saxophone, was very much enjoyed.

The Juniors had a food sale. The boys had ice-cream cones; the girls sold home-made candy.

The "Mayflower Club" (business girls) had a Chinese laundry, where, dressed in costume, they gave you wonderful packages from a clothes-basket or laundry bag for the small sum of 10 cents.

The women had a Rogues' Gallery, also a most beautiful Tea Garden, where ladies in costume dispensed refreshment.

The men had an Indoor Golf course, which proved to be very popular.

The money thus earned was used to buy appropriate Christmas gifts for the Chinese people among whom the Storrs are working. As the sum was something over $100, a portion will be saved toward the purchase of a much-needed organ to take the place of the one which has been used in Shaowu for the past twenty years.

Many people sent gifts of money or articles, others dressed dolls, while the Young Married People's Club collected money to buy a complete outfit for Mrs. Storrs.

SO OUR MISSIONARIES WRITE

ALLEN E. MCALLESTER, SACHIKELA, WEST AFRICA

"In the face of understaffed conditions, the advances which our field shows are truly wonderful. Last October I was privileged to accompany Dr. Ennis to the Third Quarterly Communion Service of our station, which was held at the out-station Sumi, at the other end of our field and nearest to the new station, Galangue. The meetings were to cover a period of three days, Friday and Saturday being largely church business. Dr. Ennis is trying to develop a feeling that this is the people's church, not the missionary's; so we only attended the devotionals (although Dr. Ennis's advice, given to the leaders, largely governed the policy followed).

"The business meetings were largely composed of the teachers and older men, as being the leaders from their respective villages. Many of the villages, especially those located near our station, could not send a large delegation because of the distance. However, this gave me a better chance to meet several of the men who are and will be cornerstones in our building. These men were sufficiently educated so that when I spoke to them in Portuguese at our first evening session the most of them were able to follow very well.

"When we started for the actual communion service on Sunday morning, I asked Dr. Ennis how many members the church here had, and his manner was almost apologetic when he said, "About 340," and it did seem a little small for about seventeen years' work. However, I was a little surprised to find that the little church could not possibly hold the gathering even seated in native fashion. The group that was arranged there in a semi-circle, men on one side and women on the other, children in front and the old folks back, consisted of some eight hundred people.

"The service that started when Dr. Ennis announced the first hymn was the first Sunday service that he had been able to hold in that section of our territory in about a year. The things that we saw were the result of the work of our missionaries, here very largely Dr. Ennis's work, but bearing fruit not through his own word, but through the words and life of the men he had trained in the days when native schools in Africa were purely experimental.

"When we had finished what would be a full service at home, there was a ten-minute recess while the communion service was brought, and then came the really remarkable part. About eighty applications had been accepted, not to go directly into church membership, but to be put on the list of those who by their life during the next year, two years or three years if necessary, would convince the members that they really and truly had changed their lives and become Christians.

"Every one of these rose to his feet in response to his name and gave a personal testimony. The hard part was to keep these testimonies short enough so that we had a prospect of dinner before dark. It sure is too bad that there was no medical man present, because most of those had first been attracted to the mission by the hope of being cured of some disease for which the native witch-doctors could not do anything.

"The contrast between this group and the three or four who were actually admitted to membership shows not only the newness of the work in this field, but the hope of it. To think that the native himself is getting into the fight and bringing the message to these people not in strange foreign terms and with an accent that almost precludes their perception of the words, but in the thought and word of the people themselves!"

MISS E. G. WYCKOFF (I.), TEHSIEN, CHINA

"The Phonetic Script has given us a new experience and a thrill of new hope as we have watched the women standing at the blackboard and writing an outline of a lesson or reading in the script that which, if in the character, might be more or less Greek to them for years to come. One Sunday a verse had been written on the board, and as others were reading it, Mrs. Chang, not yet far advanced in the new script, was seen at one side copying it off on a broken piece of slate which she had brought with her. It was suggested to a young woman quite unused to study that she write a letter to her husband, who is in the Bible School in Shansi. One day she was seen with a tiny blank book, which she had made, and in it she had copied from the blackboard a diagram representing the Cross as the symbol of the Love of Christ—the length, breadth, the heighth and depth. It would be a long, long time before she could do that in the character! One morning I said to the women, 'I'm going to have a demonstration.' Mrs. Cheng, a Lintsing country woman of about thirty years, was called to the front. She is very dull looking and not an attractive woman. But she carried a nicely bound New Testament. It was the Phonetic. I gave her reference after reference, from the Gospels to the Revelations, and she found her place quickly, easily, and read with sense. I remarked to the class that those now reading in the Acts would not be able to finish the book in this class—and then think of the other twenty-two books! Many now able to read even the New Testament in the character could not do so without forgetting some of the characters. Said I, 'Do you want the Phonetic?'"

AZEL A. AND EMMA W. MARTIN, MADURA, INDIA

"We often wish that Madura would not get so familiar to us, so that we could see and report to you its interest, sin, and pathos, and its evidences of progress. But to us the sights and smells were

so familiar, it seemed hardly possible that we had been away for two years. The great temple has been renovated, as the sacred law requires to be done once in forty years. Huge sums were expended in gaudily painting and decorating the masonry of the interior. The gods are given green faces and red eyes—every bright and contrasting color is used in painting their bodies. We notice that the streets are also renewed. The rich silk-weaving caste have not yet completed their large high school building, which they began years ago. They need a campaign promoter from Chicago to call in the contributions. We expect to live long enough to see the long-promised electric lights on the street corners; but city politics are tortuous in India. The Scottish owner of the great cotton mills of Madura has given the government hospital an X-ray apparatus, the only one south of Madras. Yet amidst all these signs of progress, the 'holy man' sits on his mat in the shade of the trees near the station, his head covered with coils of reeking false hair. The cattle of the city block the streets at eventide, never heeding the honk of the motor car. . . .

INSTITUTO COLON, GUADALAJARA (M.)

"During the past year the pastor has been the peacemaker between the two largest castes of the place, who had gone to law over a land dispute. Feeling had been bitter, threatening to cause riot in the town. Rev. Samuel Joseph so equitably settled the quarrel that all were greatly pleased. Both castes sent a large group of men that day to show to us their friendliness and good wishes. The pastor said that never before had such recognition been given to the Christian people by these castes. It is hopeful for the future."

MISS JULIA M. WAGNER (P.), GUADALAJARA, MEXICO

"Recently we went on an all-day picnic to Lake Chapala, our first opportunity to leave the city since the outbreak of the Revolution. The lake is seventy miles long, being the largest lake in Mexico; and is about twenty miles from here. It is an amber color, the effect being produced by the bright sunlight and the muddy red river that flows in and out of the basin. We took launches out to Alacran Island, a wonderful mecca for shore birds of all kinds. The winter season brings these flocks from northern America, and they are marvelously interesting in color, song, and plumage. The mountains and shore come together, so that we find interesting inland birds as well, the egret finding it a popular place.

A FORMER PUPIL OF THE COLEGIO CHIHUAHUENSE

"The half Mexican and half Indian folks that fish by its shores are picturesque in their big sombreros, rolled-up sleeves and trousers, all white against skins burned by the hot sun. Here on the shores of the lake, by a willow grove, they wade into the water and cast their home-made nets. Off the shore, about ten feet away, the grass hut stands, and near-by is a pile of manure used for fuel in cooking. Away on the steep hillside you hear the chop, chop, chop of a Mexican woodcutter, working at a mesquite tree, which perhaps is dying because of the sucking parasitic growths, tropical vines, species of orchids and mistletoe. And there in the cornfield at the foot of the hill we see the water-wheel turned patiently by foot.

"This one schoolday picnic at Chapala seemed like a chapter out of the *Geographic Magazine* suddenly come to life.

"If one keeps out of politics in Mexico, and is careful when he journeys forth during a Revolution, there is no danger."

THEY CAN HEAR IF WE ARE FAITHFUL

MARGARET A. SMITH (B.), TUNGHSIEN, CHIHLI, CHINA

"Truly life in North China is never monotonous. I came to Peking in November, 1916. Since then we have had three revolutions and one flood and one famine caused by drought. This summer came on uneventfully, except that it was very dry and the crops just struggling along.

"About July 1 the heavy rains began. I noticed their continuousness because I am superintending some building and longed for a few dry days, that the work might go forward and the roofs get safely on before the heavy rains which regularly come in July and August.

"July 15 we were longing for the rain to cease as much as we had longed for it to begin, but it rained on. On July 16, at 5 A.M., Miss Lum awoke me, announcing that the cornfield beyond our house was a rushing river. By six o'clock the two of us had donned riding trousers and raincoats and were exploring our compound. We went down the moat road. The sluggish green moat was a muddy, swift river, threatening our icehouse, just newly built. All beyond was a lake as far as the hospital, which now was on an island. The bridge across the moat was two feet under water, so I could not cross into the city to see how my Woman's Work buildings were faring.

"Coming back to the sunken road, we found another rushing river almost up to the bridge which leads to Jefferson Academy. Our lake was yet another water system, its overflow cutting us off completely from the rest of the world. Men and boys were catching melons and bits of wood. We tried to telephone, but the line was down. 'Twas a funny feeling to be cut off from the rest of the world, but the train came in from Peking, so we knew that there were no floods between us.

"The cheerfulness of the day was considerably forced. Not that we feared for ourselves, as our houses are on high ground and the water was falling, nor did we fear for Tunghsien. But right well we knew that lower down the rivers and canals dikes were breaking and villages were suffering as mud houses fell and were swept away. And here we are with another flood year.

"Not till yesterday (July 19), when the International Famine Relief Society began to investigate, did we realize that even our foreign houses had been in danger as we slept peacefully on. The reports say: 'The city of Tunghsien and the countryside west of it for a good many miles was saved by the energy of 3,000 of Feng Yu Hsiang's (Christian general) soldiers, who on the evening of July 15, at 9 o'clock, manned the dikes to the east of the city and by midnight had added three more feet to it. It was a race with the water, which by midnight was just over the original 24-foot line, and would have flooded Tunghsien, as it has the countryside to the east of the city.

"Standing on top of the dike, one can look out to the east on the devastated fields for several miles. The water has subsided considerably, but the mud averages one and one-half feet for miles from the river, and many villages near Tunghsien have been unable up to the present to send in messengers.

"Everywhere, of course, there are high spots which will bear crops, and it is too soon to tell just how much damage has been done. A river west of Peking broke its dikes, so that a very great deal of our Peking-Tunghsien country field has suffered. It is certainly gratifying to see that Chinese and Foreign Relief organizations are already distributing relief. Not only Chihli province, but Hunan, Honan, Kiangsi, Fukien, and Kuangtung provinces are also suffering from floods.

"Surely there is more need than ever for your gifts and prayers that in this calamity we may show the practical helpful spirit of Christ and demonstrate once more that we do love our neighbors as ourselves.

"I must add that, owing to the fact that Architect Wolfe's workmen had built on that proverbially lauded thing—a good foundation—our Woman's Work building, which stands on high ground, was practically unharmed, though the delay caused by the rain will doubtless make materials and work somewhat more costly than we expected."

REV. J. S. PORTER, PRAGUE, CZECHOSLOVAKIA

"We have just had our annual Young People's Conference. We met in our new hall in Zizkov, which was not large enough to hold all the delegates and others who wished to attend this fine conference.

"This is the 500th anniversary of the death of Jan Zizka, the one-eyed Husite general, who never lost a battle. He was the inventor of what we called in the World War the 'Tank.' Even then he put into use something which had the same purpose as the tank in the last war. On Sunday afternoon we have an outdoor service on the hill Zizka, named after him, where he fought one of his important battles.

"This conference was marked by earnestness for the Lord's work and in widespread desire to carry the Gospel home to those who had not yet heard it. I wish our young people in America could have heard the singing and entered into the earnest spirit of this large gathering. We have about 3,500 adult members in all our churches and we had 430 registered delegates at this conference. Some of them came at great sacrifice. They had been saving for months in order to make the journey."

ARTHUR J. ORNER, MT. SILINDA, RHODESIA, AFRICA

"It appears to me that *the* great present need of our mission is for a new school building at Silinda, adequate to accommodate the ever-growing numbers of boys and girls who are coming here for an education. We have at present five hundred boys and girls in the Silinda school, nearly half of these being in the boarding department. Most of these pupils come here after having spent some

J. Conchy, Government School Inspector, Rhodesia, Africa, and a staunch friend of the mission, with his first big game—a fine specimen of Lichenstein Hartebeest.

time in one of our outstation schools. As the number of outstation schools has increased, so have the numbers applying for admission to the Silinda school grown, and the enrollment has nearly doubled in the past four years. During the past three years more outstation schools have been opened than were in existence all told before that time, and today we have seventeen of these feeders.

"This means that the numbers of applications for admission to this school must increase very greatly during the next two or three years, and most of us feel that the school could easily reach an enrollment of a thousand pupils within the next three or four years if we were able to accommodate that number. Today our school is crowded to the absolute limit and many classes meet in the open air. It is hard to understand how the boarding pupils are able to pack themselves away at night in the inadequate dormitory space now available, but what can we do? The old school was erected in 1909 and was expected to accommodate possibly three hundred pupils, while the dormitories now available are not really adequate for the accommodation of more than a hundred to a hundred and fifty.

"Do not fail to notice the modesty of our request —*$10,000 for a school to accommodate a thousand pupils!* And this is not asked for a temporary building, but one of brick, with stone foundations, tile roof, and wooden floor! How can we put up such a building at so ridiculously low a figure? Simply because the boys themselves are prepared to do the work, and incidentally in doing it they will support themselves while securing an education, and will also be securing that most important part of an education, the ability to use their hands and brains in conjunction to produce the requirements of their own little homes after they have left the school.

AN AUDIENCE AT MT. SILINDA

A heathen crowd listening intently to a talk from Dr. Aggrey, the negro member of the Phelps-Stokes Commission, May, 1924.

THE PHELPS–STOKES EDUCATION COMMISSION IN AFRICA

Left to right: Drs. Aggrey, Jones and Loram; they are inspecting agricultural plots at Mt. Silinda.

"We recently had a real inspiration in the visit of Dr. T. Jesse Jones, head of the Phelps-Stokes Education Commission, who was accompanied by Dr. Kwegyir Aggrey, native of the Gold Coast, and Dr. C. T. Loram, member of the Standing Commission on Native Education in the Union of South Africa. Dr. Aggrey is a marvel, and never thinks of sparing himself in his effort to reach and influence the young men of Africa. At mealtime we always had trouble in locating him, as he was usually out somewhere 'having a talk' with some of the boys. For him every moment is the 'psychological moment' and he allows no opportunities to pass. He is one of the few black men who is proud of his color, and he preaches a gospel of love and interdependence of the black and white races. Wherever he has gone he has had a wonderful influence on the native people, and his work has been thoroughly appreciated by the local governments. The short course in 'Aggrey-Culture' which our boys received is bearing much fruit, and is a thing not soon to be forgotten."

ELLA C. HOXIE (I.), CRIMINAL TRIBES SETTLEMENT, SHOLAPUR, INDIA

"We are about to move all of our 'crims' into one settlement. Up to this time they have been in two settlements, two miles apart. One of these settlements is in the city of Sholapur, and the municipality is very happy at the prospect of having them move! On the other hand, it was not their idea—this moving business—but we are happier than they are about it because it will greatly facilitate our work to have the little family of 4,000 together in one place. My portion of that is my special little family of 1,076 who are in the schools. It will be much easier to keep an eye on them when they are all together.

"Before they can be moved, however, we must finish the 'city on the hill,' which will be Some City, I can assure you, when it is finished. There are to be three huge, long, long, long school buildings to house my wee family. There will be a home for women teachers, a home for some of our 'baddest' girls, a similar one for boys, bathing places, two bungalows. Down the hill a little way will be staff quarters in abundance, dispensary, offices, isolation wards, gardens, etc., etc.

"Incidentally, the family that is the cause of the building of this city will group itself within its own barbed-wire enclosure, *à la German* internment camp fashion, build its huts of leaves and mud and continue to live, work in the mills, quarrel, steal a little, abscond some, etc., until the children of this generation become the men and women of the next, when we have every hope that there will be a different story to tell. That is why I believe in the work we are doing in the schools. The work doesn't end there. As much as in us lies, there is follow-up work in the homes, in the Sunday Schools, among the women, with the men, and among the older girls who leave school to work in the mills. So far, the amount we have been able to do in that last-mentioned direction isn't much, for we haven't enough people with enough strength to do it all, and there are only twenty-four hours in a day.

"One of our difficulties is that, just as we begin to get a better morale among the family, orders come from Government to send away some hundreds of the best characters and settle them on land which they may buy for themselves, and then they send us some more hundreds of 'bad eggs' just taken up by the police or sent from some other settlement, and then we have to begin over again to create the better standards of conduct and thinking. The solution for that, as far as I can see, is to continue active follow-up work among them after they leave the settlement. That, also, is next to impossible at present, because of lack of people. I still maintain, however, that the work is worth doing and worth doing well—as well as too few human beings can do it, with divine help. I believe in it and I love my job. You will keep on remembering me in the bigness of the task, won't you?

MRS. THEODORE T. HOLWAY, SOFIA, BULGARIA

"The various political upheavals which have taken place during the past year have not had the injurious effect on the work of our station which one would expect. On the contrary there is increased interest throughout the field, with large audiences of eager listeners in every village where meetings have been held.

"There is almost an epidemic of attempts to build new churches and parsonages, and in a number of cases the lack of money has been partially overcome by the gift of labor and material by the people. Several of these buildings are on the way toward completion, and others have not progressed beyond plans.

"The number of converts reported is small, but that is doubtless due to the policy of preaching Christianity rather than Protestantism; and since every one is born into the state church, every one is nominally a Christian. This is not as discouraging as it might seem, for there are several signs of awakening in the state church itself.

"As the broader-minded priests are welcoming help, the others are becoming more violent in their opposition, and some go from place to place to speak against the work of our churches.

"Mr. Holway has held a series of evangelistic meetings at several places this winter, and expects to hold others before the spring work absorbs the villagers. Everywhere there was hearty coöperation by the local churches, and often people walked from the villages to be present.

"One of our most serious problems is the lack of pastors, for many groups of worshipers have only the weekly printed sermon, with occasional visits from the missionaries for guidance.

"Another problem is how to cope with the poverty and helplessness of a large class of people who seem to have lost heart, and whatever initiative they ever had. Many of these are Armenians, for whom we have had a little relief money, but not enough to do constructive work."

REV. GEORGE ALLCHIN, OF JAPAN

"The Japanese Y. M. C. A. of Osaka was formed in 1882 with about 200 members. This included old men as well as young—and they were members of three or four denominations then at work in the city. Dr. J. H. DeForest of the American Board Mission was the chief mover in this enterprise. This was the year that I went to Osaka, and being a Y. M. C. A. secretary before I studied for the ministry, I became a member of the committee.

"The need of a central hall in that great industrial center was felt by all. 'Such a hall,' wrote Dr. DeForest in promoting the cause, 'would now be to Christian public opinion in central Japan what Faneuil Hall was to the cause of liberty.' The Japanese Christians and the missionaries in the city started a fund, and Mr. E. B. Monroe, of New York City, during a visit to Osaka, made a gift of one

thousand dollars. The Associations of America, England, and Australia aided the enterprise until in all about $4,000 gold was available. I drew the plans for the hall and superintended the erection of the building by Japanese workmen during the heat of the summer of 1886. At that time there were no Western architects or builders in that region; and if there had been, this small sum for land and a so-called fireproof building could not have paid the fees. The hall seated over 1,000, and for thirty-eight years has been of incalculable service for many good purposes.

"The population of the city has grown to be 1,500,000, of which fully 300,000 are young men who need the uplifting influence of a strong Association. The present membership is over 1,000, and every week about 2,300 young men are studying in its evening educational classes. The hall was the first of its kind in Japan, and the second in the Far East.

IN THE Y. M. C. A. HALL, OSAKA

"For the erection of the new hall on the same site, nearly $100,000 gold has been subscribed by Japanese Christian and non-Christian business and professional men, and a little over $100,000 gold has been donated by the International Y. M. C. A. of New York City. This grand result of those early efforts has been accomplished through the enthusiasm and incessant labors of Mr. George Gleason, who has been the foreign secretary of the Osaka Association for the past twenty years."

Miss Marion H. Chatfield (B.), Peking, China

"It is the most fascinating place I have ever seen. The street life is a continuous moving picture, with its donkeys and camel trains, motors, rickshas, and Peking carts, its street stores and beggars. One carries away so many impressions: walls and gates everywhere, soft, brown hills outside of the city and decadent old temples and decaying palaces among them, mellow red walls and shining yellow Imperial tiled roofs; aristocracy in closed carriages and rags along the side of the roads, much military and police in imposing black uniforms with white leggings and heavy rifles, ruin and age, Buddhas, just thousands of them, in the many temples—sleeping, sitting, standing, benign, complacent, ugly, remote, and powerless. The poverty just 'gets' you—to know that thousands want work and there is none, that 50,000 ricksha men try to make a living in that city alone, that over the land millions are not having enough to eat, that dirt and disease are so prevalent. And at the same time here are the fascinating shops with their wares so desirable and so cheap, and here were we, traveling not in luxury, but in much comfort. It is good to see some of the other side of the picture—the mission colleges, with their fine young student group; the Christian congregations; the hospitals, with their nurses' training schools; the splendidly equipped Rockefeller Union Medical College in Peking; Christian educators devising a system whereby the coolies can learn to read in four months; progressive institutions that are not missionary, as the model prison in Peking. It makes one take courage and believe that if China is too vast and too ignorant to move fast, it can grow slowly into the Kingdom. If the 'Christian' nations of the West will just exhibit a little more Christianity in their international and business dealings with the Orient, and quit saying 'Amen' with their gunboats, the Cause will be prospered more than we can estimate."

Mrs. Phillips F. Greene (Yale-in-China), Changsha

"Yesterday afternoon we visited the City Temple, dedicated to the patron god of Changsha and his wife—a place of filth and cavernous blackness, old iron bells and gongs sounding out of the black, frightful devil images staring down out of every corner.

"An inner chamber was fitted up as a mandarin bedroom—that of the spirits of the god and his wife. Their bed was turned down—its red silken quilts; their slippers laid out—tiny ones, three inches long, for her bound feet. The tea things sat on a tall carved table; the clocks were kept running—an alarm clock, regular old Big Ben, near the bed—apparently the spirit has mortal failings.

"A small, dirty old priest led us to the innermost shrine—hideous with black evil-faced images—the City God's Council. Great bronze caldrons of incense flaring up, and a merry-faced boy bowing and sitting plumb before the images. He should have been playing football. Out in front a woman on her knees shook sticks in a box until one fell out, testing the oracle. From the number on her stick, a still dirtier priest handed her a slip of paper with the answer to her prayer.

"The pity of it all was overwhelming. Lust, Greed, Fear, where God is Love, and Peace and Brotherliness and Sunlight. I wanted every one I knew who believed in a *good* God to come here and say so and live so."

ALICE E. CARY (B.), OSAKA, JAPAN

"In the hills back of Kobe, at Arima, the Japan Mission held its Fifty-Second Annual Meeting, June 4 to 10. According to the custom in recent years, the first full day of the gathering was devoted to a Day of Prayer and Conference, so that from the very beginning a high spiritual standard be set for the meetings. The day began with a lecture by Professor Pratt of Williams, on the 'Nature of Christianity.' No one could help but be aroused to keen interest upon hearing papers read. Discussions followed, on such live questions as: What is our main missionary task? Is it our task to lead, to follow, or to coöperate? Is it our task to make converts or to make a Christian society? What is missionary efficiency? How can we increase it? After a morning on matters of policy and method, the more personal and spiritual side of a missionary's life was stressed, in the realm of thought and in the cultivation of the spiritual life.

"The reports of the various stations and institutions brought out the fact that more and more new methods of work and new forms of equipment are being tried, with the endeavor to reach more adequately people and classes not so accessible by the more ordinary methods. The report of the Summer Camp Committee, which dealt with the mission's newest form of work, showed actual accomplishments and possibilities for the future that was most gratifying.

"Mission Meeting came soon after the signing of the immigration bill by President Coolidge, when feeling in many quarters of Japan was running high. With the mission assembled in annual session, it seemed an appropriate time to pass a resolution expressing the mind of the mission on this subject, which was done, stating regret at the action of Congress in showing racial discrimination, and expressing the hope that a more just and humane solution might eventually be found."

THE ALL-PASUMALAI COMMENCEMENT CROWD

Commencement organized under auspices of Pasumalai High, Train'ng, and Trades Schools and the Union Theological Seminary. Two hundred and twelve students completed their courses this year (March, 1924).

LLOYD L. LORBEER, PASUMALAI, MADURA MISSION, INDIA

"'Twas at the close of the last meeting of our First All-Pasumalai Commencement. The scene was in our new amphitheatre, a remodeled hollow on the hillside. The seats were sand, the ceiling, stars. Electric lights were the first visible signs of our recent building campaign. Two evenings before we had here seen the drama 'Early Life of Paul.' The next day, Sunday, at twilight was the Baccalaureate service. And now came the Finale. As the sun was setting the procession of trustees, teachers, and graduating students wended its way to the hillside chapel. Four representatives of the departing students spoke, calling on their classmates to share their learning. The school choir sang an anthem. One of the best Indian preachers of South India gave the charge, 'Come Unto Me, Go Unto All.' Then the classes filed to the platform for their diplomas: 18 from the Theological Seminary, 44 from the High School, 126 from the Normal School. With all our hearts we joined in the closing prayer: 'They are going far and wide, they can do great good, keep their souls pure, keep their minds open, may they feel thy hand, freely they have received, freely and ever farther may they share their light.' We were loath to leave. The Hindu group had been especially impressed; they had never been to a meeting such as this. No wonder they lingered: 'We shall surely be back next year. Such an hour as this was beyond our dreams.'"

ALICE BROWNE FRAME, OF YENCHING COLLEGE, PEKING

"However, we do a great many other things at Yenching that cannot be squeezed into one court—things in laboratories and recitation rooms, in basket-ball, and tennis courts. In any case, the real Yenching stretches out wider still, beyond our walled old palace, to where Yenching girls are working away at so many kinds of tasks. Here's a Y. W. secretary trying to wake up a city; there's a plucky teacher—heaps of them!—up against all sorts of odds; one is doing home missionary work of the most pioneer sort in a lonely field; another, a student secretary, in a big city Chinese Christian church; here's a bride, wife of one of the highest military officials in the country, riding out on horseback with her husband of a morning to review the thousands of troops, and later teaching higher mathematics to a class of his staff officers, and superintending the wonderful welfare work he has started for the hundreds of wives of his military officers. This is in China, please remember!

"But it would take the whole huge map of China (and do you really know how huge it is?) to plot our Yenching boundaries, though now the center is in our grassy old courts in Peking. In 1925 it will be in our new buildings outside the city, looking toward the Jade Fountain Pagoda and the temples on the Western Hills. New gray tile roofs are going on out there (but we shall miss our old ones if they do leak!); gorgeous blues and greens and reds are being splashed under the eaves in true Chinese fashion, and we tell the patient girls, crowded into little dark rooms: 'Next year, girls!' Unfinished prosaic details, like central lighting plants and trenches, are going to keep us in Peking another school year, and, between you and me, I have mental pictures of our old carved gateway framing the dismayed faces of a good many girls who will have passed our entrance examinations, but to whom we must say next fall: 'Not a single space left! Just wait!' And you know how nice it is to have to wait. When I think about it 'my soul is squeezed,' as the Oriental saying is, and I feel like praying a little prayer about the heating machinery, that it may be very tractable and agile, and get installed quickly!

"So I come back to the quiet courts here, fragrant now with wistaria and yellow roses, and the grace of three hundred years. What is one year after all, even if dormitories are crowded and disappointed faces must be turned away from our doors! Again the yellow roses, the wistaria—and we can begin to make three hundred years of history under the new roofs, the new courts."

MISSION NEWS

Four new schools have been opened in the Sabi Valley, west of Chikore, Rhodesia, Africa. There are more than 900 children in the ten schools already in operation in the Chikore field, 300 of them being at Chikore Station.

Two new churches were organized in connection with the Rhodesia Mission, Africa, in July—one at Mutema, one at Makoko, outstations of Chikore.

The Annual Meeting of the West Africa Mission was this year held in Chisamba. The gathering celebrated the thirtieth year of the founding of the Chisamba church and the dedication of its new hospital.

In Bailundo, West Africa, the church, which was organized with fourteen members, now numbers 1,312 persons.

The new buildings needed for our lately established Mission Station in West Africa—Galangue—are a missionary's house, a dispensary and storehouse, a house for boys, a temporary church and school building.

At a meeting held at the Mission Girls' School, in Salonica, Greece, early in the summer, fifty persons connected with the American Board were present. The groups represented were: ministers of Evangelical churches; teachers of refugee schools; a Bible-woman; office helpers; the Girls' School staff of teachers (eighteen persons); American Bible Society colporteurs—the mission acting as the Society agency for Salonica; several of the American Women's Hospital staff, headed by Dr. Ruth Parmelee; representatives of Relief Work; and ten Anatolia College people.

Building operations are going forward at the farm connected with the International College, Smyrna. Structures unfinished at the time of the Disaster are being completed, barns enlarged and refitted, houses repaired, and a large water tank erected.

Porter Middle School, in Tehchow, Shantung, China, is a mission high school for Chinese boys—the only high school for boys in a densely populated area larger than New Hampshire and Vermont together. It is estimated that 7,000,000 people live in the thirty-three counties of Shantung Province, in which Tehchow is located. The school has eleven Chinese teachers and two American: last year 150 boarding students were enrolled.

A petition signed by forty persons from the town of Momungan, Mindanao, P. I., has been forwarded to the offices of the American Board, asking that a missionary be placed in this community "to teach a daily school for the children here, as well as a church." Momungan is in the heart of the Lanao Moro region. The people are largely Americans or Europeans who have taken Filipino wives and who wish to have their children brought up in American ways.

THE BOOKSHELF

THE MASTER MISSIONARY SERIES

Vol. I. *David Livingstone,* Hubert F. Livingstone Wilson.

Vol. II. *Mackay of Uganda,* Mary Yule.

Vol. III. *Chalmers of New Guinea,* Alexander Small, B.L.

Published by George H. Doran Company, New York. Each, net, $1.35.

An effective title heralds the advent of this new series of missionary biographies, published both in England and the United States. Three volumes are ready for circulation, the logical leader being David Livingstone, Master Missionary. In two respects this latest biography of Livingstone commands attention: its author is a grandson of Livingstone as well as missionary of the United Free Church in Chitambo; the geographical accuracy of his tale is self-evident. It is perhaps this latter quality which gives the characteristic slant to the book and makes it a biography of exact and literal detail rather than of picturesque and colorful effect. The reader who has known and loved the Livingstone story has certain episodes clarified in his memory like the themes in a musical composition. This writer seems to have blurred the themes in his composing, and the result is the disappointment one feels in hearing a favorite story with the familiar landmarks obscured. His Livingstone is the dauntless and exact explorer, with sidelights only upon the man and the Christian we have hitherto loved to ponder.

"Mackay of Uganda" is a somewhat new and arresting conception of a familiar figure in missionary history. Fresh illumination has been thrown upon his personality and problems by the hitherto unpublished letters secured from the family of Lieutenant Colonel Robb. From the facts assembled in this biography emerges an unforgetable and, in some respects, an unique figure, confronting some of the most cruel disillusionments that ever befell even a missionary pioneer, with a humor and candor and patience which prove him to have been a completely disinterested follower of his Master.

"Chalmers of New Guinea" is an old and superb story re-told with the exactness and amplitude of detail which characterize these biographies and make them valuable for reference as well as general reading.

The three books are decidedly condensed in expression, yet prolific in detail. One reads swiftly and easily, with interest unflagging. Few words are wasted in interpreting or philosophizing. Facts are displayed in rapid succession and large numbers, and are allowed to speak for themselves. That there is magic in the facts one would scarcely dispute, but that a corresponding magic or charm exists in the style of narration, is at least open to question.

E. D. H.

The Evolution of an Endeavorer. An Autobiography by William Shaw, LL.D.; including Tabloid History of the Christian Endeavor Movement, appendix and index. *Christian Endeavor World,* Boston, Mass. Pp. 437. Price, $2.50.

"Graduate of the College of Hard Knocks, more at home in your shirt-sleeves than in cap and gown, without academic degree, the world has bestowed upon you the degree of M.S., 'Master of the Situation.' By unanimous vote of Occidental College I have the great pleasure of conferring upon you the degree of Doctor of Laws."

These were the words of President John Willis Baer in 1914. Later the *Baltimore News,* after a typically dynamic speech of Shaw's before the Associated Advertising Clubs in America, dubbed Shaw *"The Roosevelt of Religion."* Daniel Poling, inspired by the way Shaw met the terrible results of his well-nigh fatal accident in the White Mountains, speaks of him as a *"foursquare man marching in the van of the spirits undismayed, from whose stuff the world is made,"* one whose accident *"never jarred him from his goal,"* or *"changed his fighting soul,"* but left him *"fit and fine and whole."* Another old comrade, Dr. Ira Landrith, calls him *"Billy the Blessed,"* loved throughout the world; grateful men and women in many lands rising up and in many languages calling him blessed.

An English Baptist missionary, Rev. William Carey, of Dacca, Bengal, the great-grandson of the first William Carey of India, says of Dr. Shaw's book:—

"It has been universally enjoyable to read this autobiography. Who could come in contact with Shaw and not love the fellow? Rollicking, self-reliant, breezy, winsome, red hot on occasion, amazingly forceful and shrewd, contemptuous of subterfuge, clear-eyed, direct in all his dealings and gifted with a great largeness of heart. A man of faith and vision, conscious of strength, by no means inclined to hide his gifts under a bushel, or his head either, sure of his way and wanting you to know that Shaw sees the track and can sound the slogan; here he is, life size 'drawed by isself,' with a child-like artlessness and simplicity and pep. God bless him, I say."

So this story goes—and the reason for it all himself breathes his spirit through these pages in spite of the effort he makes to hide himself beneath the third person singular. Unconsciously he makes himself inspiring in this story of a rise from a poor, obscure factory hand to a virile leadership of world-wide reputation and to the possession of a wealth of achievement rare in religious circles.

It would be well if every boy of thoughtful age in our own denomination could have the chance of reading this book, for the vision of it, for its wholesomeness, its practical application of religious faith;

for the ideals, achievements, and spirit of one who, by the grace of God, has made himself a clean, inspiring force for good the world over. It is one of the best missionary biographies that have come to our desk for a long time.

But this is not merely an autobiography. It is a history of one of the greatest world movements the Christian Church has known. What other organization of the Church can rightfully boast of eighty thousand societies in eighty different denominations at work in every nation open to religious work? What other Christian interdenominational or international society has four million members or has had fifteen million enrolled or graduated, not to speak of other young people's organizations, like the Epworth League and the Baptist Union, which grew out of the Christian Endeavor Society? What other organization has had a greater diversity of operation, social, civic, evangelistic, and missionary?

Dr. Shaw has been identified with Christian Endeavor almost from its very beginning. He is spoken of by at least one authority as the man who, "next to Francis E. Clark, is responsible for the marvellous success of the interdenominational young people's movement throughout the world."

So, if one wishes to familiarize himself with the development of Christian Endeavor at home and abroad, he can study not only the "Tabloid History" given in this book, but also and especially such chapters as: Introduction to Endeavor; The Official Newspaper; Secretaries Preceding Shaw; Principles and Pledge; Developing Leaders; Great Movements; Great Conventions; At Agra, India; Around the World; Christian Citizenship Applied, etc.

Needless to say, Dr. Shaw is an ardent advocate of missions. To him the spirit of Christian Endeavor has been the missionary spirit since the first society was formed in Portland out of members of the Mizpah Mission Circle.

> "Christian Endeavor," he says, "has gone to the lumber camps of the North and to the mining camps of the West; it has found a place for service in the prairie dugout and the cross-roads schoolhouse; in the mission schools in the mountains, among the Negroes in the valleys of the Southland and the Indians of the Western plains; German and French, Italian and Swede, Poles and Bohemians, Chinese, and all other nationalities that find a haven on our shores, find in the definite methods of Christian Endeavor an opportunity for service even before a regularly organized church is ready for them. In India and Africa, China and Japan, Europe and South America, it is training young people for self-supporting and self-sustaining church membership.
>
> "By missionary meetings and mission study classes in the local societies, by conferences and conventions in our unions, by inspiring appeal and informing literature we have been trying to rally our Christian Endeavor host to the missionary standard.
>
> "But the atmosphere of the average church is against us. A few faithful women are with us. But the men—the men of means, the men of superb business ability, the men who are astonishing the world with their business enterprise—are not with us.
>
> "Would that there might be sounded here a high, clear note of advance that would rally the young and the old, the men and the women, the pastor and all the people to the supreme mission of the Church—the evangelization of the world."

E. F. B.

When the East is in the West. By Maude Madden. New York: Fleming H. Revell Company. Price, $1.50.

Not all "foreign missions" are distant from the United States. It is a sad loss of opportunity and power not to treat kindly and help, with heart-sympathy, the Japanese, Chinese, and Asiatics, as well as Europeans, among us. Mrs. Maude Madden lived in Japan long enough to know how Japanese, our fellow human beings, feel; she now interprets for us the Japanese soul as it is influenced by a Pacific coast environment. Here are ten delightfully readable sketches, or stories, of life among the picture-brides, the high and the low, the repulsive and the winsome women, children, men, boys and girls of Japan, or American-born young folks, on the Pacific coast. We know of no book that, in a Christ-like spirit and with fine literary art, pictures so minutely the real situation—the Japanese heart and soul in California.

William Elliot Griffis.

The Negro from Africa to America. By W. D. Weatherford, PH.D. New York: George H. Doran Company. Pp. 479, with Index. Price, $5.00.

President Weatherford of Southern College of Young Men's Christian Associations gives here a closely written work on the problem of racial readjustment, taking as his text the Negro of America.

He starts with the social and religious life of the black man in Africa, tells the history of the slave trade, brings out the far-reaching effects of slavery in Africa and the West Indies, and then turns to the Negro in America. He reveals the good and the bad in plantation life before the war, asserts the economic failure of slavery, and gives us a glimpse into the conditions of the "Free" Negro. He then dwells at length upon the American Negro of today: his religious life; his relation to law, education and self-expression; his amazing progress economically and socially since the Civil War; his capacity for leadership and his claim to the right of self-determination.

When the author comes to the question of the

solution of the race problem, he frankly admits that he has no final solution, and he doubts the sanity of the man who claims one. Yet by this he does not mean that we cannot see clearly the path we must travel if we are to approach a more harmonious race relationship. No quick or patent method may be found, but principles of procedure can be discovered. These will be evolved out of the experimentations of men "who with open minds and earnest hearts have been launching on a great adventure of bringing about a mutual helpfulness and good will among the races."

The book has an illuminating chapter on the "Constructive Movements" which are being conducted by whites, southern as well as northern, not to speak of the numerous Negro efforts toward adjustment. Results prove a new respect—that of one race for the other, a growing interest in the Negro as a man, an increasing confidence on the part of each race in the other, and, in general, the dawning of a new day in understanding, sympathy, and coöperation. Each race is learning more of the customs, thoughts, and aspirations of the other, and the best is yet to be.

We believe that this very volume is a "constructive movement" in itself. It undoubtedly aids the white to know the background, the traditional material on which the Negro race acts today. It is soundly suggestive, and its spirit is broad and just.

From the standpoint of foreign missions the chapters on the "Central Issue," "African Background of the Negro," "Religious and Social Life in Africa," "Slavery and the Slave Trade," and the "Review of Sources" alone make the book one of marked value. E. F. B.

Torchbearers in China. By Basil Mathews and Arthur E. Southon. New York: Missionary Education Movement. Sold by the American Board and Woman's Boards; 50c. per copy in paper and 75c. per copy in cloth.

A readable book written for boys and girls of high school age. We tested it out recently on a Junior in one of our best high schools. He set aside his radio, scientific monthly, and architectural magazine to read it. He read it from cover to cover, and that, too, in quick time. After he had finished it we asked for his judgment. He called the book a "corker." When asked what he meant by this, he said it was "always bringing out obstacles that the missionaries had to overcome." It was a "good account of individual Christians in China"; a story of certain native Chinese who "got the idea and became Christianized." Incidentally, the book showed the young man how "Christianity has benefited China."

If *Torchbearers in China* pleases one of high school age, it will interest others—even some of us who can hardly remember our high school days and yet are "boys" in our reading. Certainly there is real inspiration in these stories of Samuel Pollard among the "Men of the Great Cold Mountains," Dr. Albert Shelton on the "Trail of the Roof of the World," Hu King Eng, the "Trail Breaker," Feng Yu Hsiang, who saw Mary Morrill, of Maine, tread the "Crimson Trail" of sacrifice at Paotingfu, and Watts O. Pye, of Fenchowfu, who, with "A Mule and a Map," opened Shensi to the Gospel.

As Basil Mathews says in his Prologue, the book is made up altogether of true narratives of men and women who have believed and do believe that China must blaze a new trail, and who are so sure that they know how she can be saved that "they have laid down their lives to carry the Torch of new light to her, and to help her to break the fresh trail to a future that shall be so glorious that it will dim even the splendors of her long and wonderful past." E. F. B.

Race Problems in the New Africa. By Rev. W. C. Willoughby, F. R. A. I., F. R. G. S. Oxford: Clarendon Press. Pp. 296, with Index and maps. Price, $4.50 net.

It is the aim of the author herein to give busy men an interpretative glimpse of the inner life of the Bantu peoples under British rule, and to consider questions of race contact in the light of that vision. He "explores the soul of the Bantu race" and suggests ways and means of approach for "all young men preparing for an African career as traders, miners, planters, doctors, missionaries, or Government officials." He speaks in no dogmatic spirit, and yet from a lifetime of painstaking study first hand, "through difficulties and blunders to a passable understanding" of his subject. We who have known him and his work as Principal of Tiger Kloof, South Africa, and as Professor of Missions in Africa in the Kennedy School of Missions, do not hesitate to recommend the book as an authoritative utterance upon the Bantu race and other "things African" with which the book abounds.

There are three parts to the book. The first, which contains but one chapter, gives a popular account of the various races which inhabit Africa, showing their distribution over the continent, and their relation to one another. Here the Bantu are shown in their racial and geographical setting.

Part Two, containing five chapters, presents those phases of Bantu life which matter most to one who would get at the real inwardness of these people—the magic that sways their thought, the ancestor worship that appeals to what is most devout in them, the framework of their social relationships, education, position, and life of their women, etc. It is a picture of Bantu life as it was, and as it often is, apart from European influence.

The Third Part deals with the Europeanization of Bantu Africa. The six chapters of this section cover: the discovery of the Bantu; the "white man's burden" and how he got it; some problems of government in Bantu areas; native labor; the color bar; and the task of the Church.

Lack of space prevents our quoting this authority at length. In the main he urges education as a

means—indeed the greatest hope for a sound settlement of the Native Question. It must be a proper education, not mere book learning. "For the future career of ninety-nine Bantu youths out of every hundred," he says, "the ability to draw a plan correctly and then work it out exactly in any suitable material is worth more than the coveted certificates of learning, and the discipline necessary for the acquirement of the accomplishment will do more for their mental development than all the lessons that can be learnt by heart."

To him the "inefficiency of the Native" is due not to any innate defect of character, but to the fact that he is untrained. "The soil of Africa," he says, "teems with wealth, and the African race is of still greater potential value to the world. The only question is whether we are rich enough in courage, skill, persistence, and prescience to undertake the task of cultivation."

The author goes deeper, however. He deals with the Bantu soul. "If the Bantu are unable to regard the new institutions as the embodiment of higher spiritual laws, these institutions will not command allegiance nor make for social and individual fulfillment. A people accustomed to relate their social and political life to the will of unseen powers cannot long be satisfied with the soulless body of Western civilization." The Bantu must be infused with a belief in the salvability of man and the possibility of modifying and fertilizing human behavior. This is a task for the Christian Church—which must Christianize the European mind and life in Africa, as well as the soul of the Bantu with whom the Europeans come in contact.

E. F. B.

Beginning Again at Ararat. By Mabel E. Elliott, M.D. New York: Fleming H. Revell Company. Pp. 341. Price, $2.00 net.

This contains the epic of the Near East Relief, written by the woman who saw perhaps more of the misery and despair, and who brought more undaunted courage and actual relief than any other of that heroic band who went up and down Asia Minor for the four years of terror. Dr. Elliott is a slender, dark-eyed lady, with glistening white hair, though her face is young and unlined. She was in Marash when the French were besieged by the Turks; when the French evacuated and the Turks entered she, with her hospital full of sick and helpless, joined the thousands of Armenians who followed the French down to Islahai—and the railroad. Two days of fair though freezing weather, then came a day and a night of blizzard. They lost their way. They had no food. They stumbled over dead folks. Just as they were saying they would themselves stop—the Doctor and her little group of nurses and friends—they heard a long, high, shrill whistle, and they kept on! Of the 5,000 Armenians who left Marash perhaps a third reached the railhead.

For sheer graphic description, not in the least "sob-stuff," we commend Dr. Elliott's book. Her story of Ismidt, where she built a hospital, equipped it, and got it into running order; her experiences in the Caucasus among the refugee children (25,000 of them), are as directly and accurately stated as if they were "official reports to her Board" at home, and they make pictures no reader, official or otherwise, can forget.

An interesting revelation of Dr. Elliott's personality is given in the study she makes of the Armenians as a nation and in the way she visualizes their racial spirit and unity which few Westerners seem able to understand.

F. S. F.

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MISSIONARY PERSONALIA

Rev. Charles M. Warren, of Miyazaki, Japan, writes of the use he could make and the need he has of a moving picture machine. Seven hundred thousand people in his district look to Miyazaki and to Mr. and Mrs. Warren for their spiritual food. Only seven or eight places in the district have a resident worker; the towns and villages are almost universally of less than 5,000 inhabitants. That is, it is essentially a country district in which Mr. Warren on his tours visits regularly perhaps a score of places and occasionally another score. He says that socially rural Japan suffers from "nothing doing"—no clubs, societies, entertainments, study classes, etc. He declares that while by preaching only he can reach only a small proportion of people in a village or town, with a picture machine and the voice he could reach from ten to twenty times as many people, and the impression made would be more lasting, as eyegate supplementing eargate has been proved to be more effective than the latter alone.

CALEB W. LAWRENCE
Professor of English Literature, International College, Smyrna

Prof. Caleb W. Lawrence, of the International College, Smyrna, is now in America on his third furlough since he joined the Turkey Mission in 1896. During the past four years Professor Lawrence has carried, in addition to college work, the responsibility as Smyrna representative of the Near East Relief, and during the Disaster and later he was chairman of the local Committee, which represented the various American agencies in efforts to relieve the situation. He has handled thousands of dollars in remittances and answered hundreds of inquiries for lost relatives or prisoners, and has given patient and unfaltering attention to sending out the many refugees and prisoners of war who have been filtering through Smyrna since that fateful last week in September, 1922, when 240,000 were evacuated.

He will join Mrs. Lawrence and their seven children, who have been in Melrose, Mass., since the Smyrna Disaster.

Miss Anna L. Millard (I.), in whose care is the American Mission School for the Blind, in Bombay, India, sends interesting pictures of the work of the school, one of which we print elsewhere. The school was founded nearly twenty-five years ago, to relieve and train a group of children from one of the famine camps near Bombay. India had, then, 600,000 blind persons, of whom only about 300 were under care. As soon as Miss Millard's work became known, applications reached her from all over the Presidency, and has grown to and outgrown various homes, but is now happily settled in a building whose site and a large part of the cost of construction was provided by the Government of Bombay.

Miss Gertrude Harris (B.) writes of the work of the Women's Bible Training School at Ahmednagar. Fifteen students were admitted for the new class at the opening of the term. Their work is characterized with utmost enthusiasm and devotion. Miss Harris says: "Try to imagine that you had studied as far as the fifth or sixth grade only,

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then were married, and since then had not averaged reading one book of any kind during the twelve to twenty years of married life, that you were the mother of six children and as a rule had not more than one-fourth enough to feed and clothe the children; then you will have some idea of what these women have as a background before coming into the Training School. It is impossible for any one with less zeal than they have to do the work, and this very fact makes this one of the most desirable kinds of work to be found anywhere—helping those who need to study and who undergo all kinds of hardship in order to get what this school can give them."

Calls come from neighboring missions for more trained Bible-women than the school is able to supply. The thermometer of the Bible Training School Fund is slowly climbing upward. At present they have raised in India more than thirty-one hundred rupees, and no one has stopped working for it yet. This is the spirit of our co-builders in India.

Miss Harris thanks friends at home who have sent picture postcards for Sunday Schools. She compares the eagerness of the children for picture cards to the eagerness of those who are hungry for bread. The children rarely stand in line, but swarm about the teachers for pictures. Students in the Bible Training School conduct the Sunday Schools in various parts of the city. These are proving to be much appreciated, as well as a real influence for good. A Brahmin woman who made a vow that she would walk around a temple in her husband's village a thousand times if he would recover has fulfilled her vow. She frequently comes to the Bible Training School and is asking to study the Bible. "These are some of the things," writes Miss Harris, "that keep the temperature of our spirits rising, and hope high."

Miss Evelyn Clarke (B.), studying at Columbia during her furlough, received the degree of B.S.C., and is now on her way back to Africa.

Rev. and Mrs. Azel A. Martin of the Madura Mission are at Aruppukottai in the place of Rev. and Mrs. Emmons White, now on furlough. They are taking up their "share of the manifold and growing work" of the South Local Council of Churches.

Dr. Emily F. Rorer (I.), of the Peking Union Medical College, has finished her first year as interne in the College Hospital. Her first six months were in the surgical department, and then she had four months on medical work, including pediatrics. Following this were two months in obstetrics.

The Medical College is bi-lingual. The patients are Chinese, but the faculty for the most part is foreign. The institution is modern to the last detail.

After a summer's work in Shanghai at the Margaret Williamson Hospital, and a month of work at Taiku, Shansi, Dr. Rorer will return to Peking for more language study. She will begin her permanent work at Taiku the first of the year.

Rev. and Mrs. William R. Leete were obliged recently for health reasons to leave the high elevation of Fenchow, Shansi, and to go to Tientsin, on the coast. Mr. Leete continues in community work, and is busy in church and student activities. A newly-organized Young People's Society (student girls and boys) is running a free school for poor children, investigating poverty conditions and causes, and giving thought to a playground proposition.

Dr. Luella Miner, identified so long with Peking, has transferred her headquarters to Fenchow, Shansi.

Mr. and Mrs. Henry A. Jessop of the Zulu Branch of the South Africa Mission (may they soon revert to the good old name "Zulu Mission"!) are now at Umsunduze, thirty-two miles from Durban, where Mr. Jessop has been in charge of Primary School work under the Government. Mr. Jessop writes of the attractions of Umsunduze in a letter which we quote elsewhere. He is to share with the Government the supervision of an agricultural experiment on the Mission Reserve there of six or seven thousand acres. His will be a demonstration farm. He hopes to establish on our Glebe there the practicability of cotton growing. Many natives, outside on the Reserve, will see and imitate, and fewer natives will then want to go to Johannesburg.

Miss Myrtle Nolan (I.), who went to Turkey in 1920, has just returned to this country and is at her home in Minneapolis. After her year in the language school at Constantinople, Miss Nolan went to Adana, arriving just a few weeks before the "evacuation," which left our school there almost without pupils. She assisted in relief work among the refugees at Mersine, and then was lent to the Y. W. C. A. for work in Smyrna, where more refugeeing soon fell to her lot. For over a year she has been at the Y. W. C. A. headquarters in Stamboul, Constantinople, where her work has been largely among Turkish girls.

Miss Inez Abbott (I.), principal of the American School for Girls in Samokov, Bulgaria, is recovering from a serious illness, probably pneumonia, brought on directly by the bad condition of the school buildings and the consequent impossibility of heating them. She has now gone to Philippopolis for a rest, but hopes shortly to be on the job in Sofia, helping forward the preparations for building on the new school

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site. The only thing that is holding up the building now is lack of money from America.

Miss Margarita Wright (B.), Directora of the Instituto Colon, at Guadalajara, is in this country for her first furlough. She plans to study at the Harvard School of Education. The Instituto Colon has an enrollment of 176, of whom 34 are boarding pupils. The number in attendance has been slightly lower this year, owing to the revolution in Mexico. In June nine girls completed the primary course, two the commercial, and two the preparatory course, corresponding to our high school work. One of the high school graduates is an American girl, who has been accepted at a school here on her diploma without further examinations. The other graduate will study further in Mexico. The five graduates from last year's class have made good records. Their love and loyalty to the school led them to contribute toward the tuition fees of a friend who is working her way through the school with no relatives to help her. The Junior Christian Endeavor Society in the school has had an enthusiastic and successful year under the leadership of one of the Mexican teachers. The Mexican teacher, Mr. Rembao, has led a discussion group of older students in studying Fosdick's "Manhood of the Master," translated into Spanish. The meetings have proved of great value and given the young people a new vision of the Master.

Rev. Cedric E. Crawford, of Mazatlan, Mexico, reports that native pastors and leaders in the little towns of his field are taking hold of evangelistic work and "booming things" themselves. He recently visited some of these places, leaving the train at Rosario, "where there is a silver mine opened up by Cortez and still making millions for its owners," and going by mule cart, horseback, or afoot to Pazole, a bit of a town with a little chapel, whose galvanized iron roof is a terrible temptation to hoodlums, but whose pastor has on his own initiative established a Sunday School in an outlying district; to Acaponeta, a town with 6,000 people, where we have no chapel, but where the native pastor, tithing his income for several years, has bought a lot for a building. Acaponeta, also, has organized a congregation in the neighboring town of Tecuala. Up in the Sierra, also, Sunday Schools have been organized. "But," as Mr. Crawford says, "all these places need to be visited now *frequently* by missionaries or by native evangelists."

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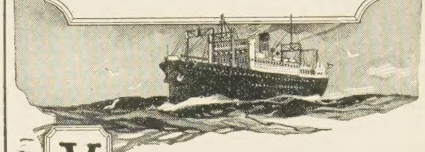

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Rev. Harry S. Martin, of Tunghsien, Chihli, China, principal of Jefferson Academy, is president of the Chihli-Shanghai Educational Association, which has in its membership representatives of ten or a dozen different missions, and which is doing an interesting and valuable work in fixing policies, curriculum, and standards.

The Uduvil School, Jaffna Mission, has just introduced basketry into the fifth and sixth Standards. In the seventh and eighth Standards they are offering home industries, practical needlework, cottage gardening, poultry raising, etc. Miss Lulu Bookwalter (B.), principal of the Uduvil School, wrote a private letter to the progressive government inspector, telling about her plans. He wrote to the Director of Education, who sent a quick and sympathetic response to Miss Bookwalter's proposal. The Director of Education not only approved of the plan, but promised that the Government would finance the experiment for two years.

In Johannesburg, Zulu Mission, Miss Alice Weir (B.) is in charge of Sunday Schools, Bible classes, sewing classes, and work for children. In the Newlands District the Day School for which the Woman's Board is responsible numbers 140 pupils. On Sundays there are often 250 eager youngsters on hand. It is the only Sunday School in this location, and highly appreciated. Here on Sunday afternoons the hall is packed full. The singing is enthusiastic. For nearly all the boys and girls the only incentive to clean living comes in these few hours spent in this uplifting atmosphere of school and Sunday School.

Rev. J. S. Porter, of Czechoslovakia, writes of the splendid work done by six trained deaconesses and three who are in training. They could easily put four times as many workers in the field if they were available. The work of the district nurses is greatly appreciated, both in country hospitals and in well-to-do homes. The mission has recently bought a building lot in Vinohrady for a nurses' home. Up to this time there has been no place to which the nurses could come back when tired and off duty. The work is self-supporting, though funds are needed for the new building. Some of the nurses serve free of charge where the families are poor. Others receive small remuneration for their work. The work of these deaconesses and nurses is a quiet but effective factor in building the Kingdom of God in Czechoslovakia.

The Zulu Mission, assembled at the annual meeting, had a special

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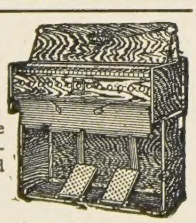

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celebration for the missionary children on the Fourth of July. Patriotic songs were sung, a flag drill given by the children, an interesting address to the children by Mrs. Ransom, a humorous reading by Secretary Riggs, a whistling solo by Mr. Christofersen, with fireworks in the evening.

Miss Ethel Putney (B.), Principal of the Gedik Pasha School, Constantinople, writes that their playground is meeting a great need. On a morning when the older ones are allowed, a second group of over 100 children come in after forty or fifty younger ones have had their turn. The children come early so as not to miss anything. They have supervised games, songs, and stories; then a free play hour with toys, which have been donated. An older girl is in charge, with several volunteers to help.

THE CHRONICLE

Arrivals in this Country

July 4. In Seattle, Rev. and Mrs. William H. Topping, of Diongloh, China.

August 8. In San Francisco, Rev. William B. Stelle, of Tunghsien, China.

August 20. In San Francisco, Mrs. James H. McCann, of Tientsin, North China.

August 23. In New York, Mr. and Mrs. Carl C. Compton, of Cesarea, Turkey.

August 26. In Boston, Rev. and Mrs. Joseph L. Moulton, of Rahuri, India.

August 26. In San Francisco, Miss Helen F. Fair, of Matsuyama, Japan.

September 10. In New York, Mr. and Mrs. Emory D. Alvord, of Mt. Silinda, Rhodesia, South Africa.

Arrivals on the Field

August 15. In Bombay, India, Rev. and Mrs. William Hazen, returning to the mission.

August 16. In Yokohama, Japan, Mr. Allen I. Lorimer and Mr. James A. Jenkins, going to Doshisha University.

Births

May 5. At Mt. Silinda, Rhodesia, Africa, to Rev. and Mrs. F. R. Dixon, a son, David Gilbert.

June 24. At Fenchow, Shansi, China, to Dr. and Mrs. Jean A. Curran, a son, Jean Alonzo, Jr.

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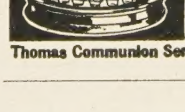

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Deaths

August 29. At Prague, Czechoslovakia, Mrs. Lizzie L. Porter, wife of Rev. John S. Porter.

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